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The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, NOVEMBER 22, 1902.

No. 4.

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The Living Church

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ward Moyes, of Rev. Dr. Miel, of Rev. D. D. Smith, and
of Rev. Richard H. Jones.



THANKSGIVING HYMN, 1902.

Again with footsteps thronging we tread Thy courts, O Lord;
The thanks to Thee belonging we pay in glad accord;
We sing to Thee our grateful lays,
We glory to set forth Thy praise.

The fathers of our nation Thou broughtest o'er the sea;
Thou wert their sure foundation; the building, Lord, are we;
We sing to Thee our grateful lays,
We glory to set forth Thy praise.

When strength and counsel failed us Thou hast deliverance brought;
When enemies assailed us Thou hast salvation wrought;
We sing to Thee our grateful lays,
We glory to set forth Thy praise.

For the year's garnered treasure, for herd's and flock's increase,
For wealth in brimming measure, for discontent's surcease,
We sing to Thee our grateful lays,
We glory to set forth Thy praise.

For tenderness unending unto our weakness shown;
For grace on us descending to make us all Thine own,
We sing to Thee our grateful lays,
We glory to set forth Thy praise.

Our Guide, go Thou before us: Thy love our rear-ward be;
Brood in Thy mercy o'er us, till face to face we see
The Christ, to whom our praise shall rise
In the sweet songs of Paradise.

Hastings, Neb. (Rev.) JOHN POWER.



THE publishers of THE LIVING CHURCH beg to state that all authority given to Mr. T. L. Everett to solicit subscriptions and receive moneys on their account is withdrawn, and ask that any of the clergy or others who may know his whereabouts will communicate with them. When last heard from he was traveling in Wisconsin, Michigan, and Minnesota.

THANKSGIVING Day ought to be more than a sentimental feast, and much more than a feast of gormandizing. The day itself, though peculiar to this country, and national rather than ecclesiastical in its primary authority, is one that may well be observed by Churchmen. It is almost the only official recognition of the Christian character of the people of the United States, and that alone would be sufficient incentive for its preservation. It is significant that amidst the widespread decadence of religious belief, and the greater neglect of religious practice, no President of the United States has been conscientiously unable to make this annual exhortation to the people, to render their recognition and thanks to Almighty God for His signal mercies to us as a nation, as well as individually.

We wish that thankofferings might come to be associated with the observance of the day. The suggestion has been made that such thankofferings should be applied to the General Clergy Relief fund; and no better or more appropriate beneficiaries could be discovered. We are accustomed to the thought of providing Thanksgiving dinners, frequently on an altogether extravagant scale, for poor families. Why might not Church people, leaving these public benefactions to those who have no interest in the Church, but who, happily, do not fail to recognize some part of their duty to their fellow men, apply their thankofferings thus to those needy ones—the aged clergy and the widows and orphans of those clergymen who have passed to their rest—who are our especial charge? Certainly no more appropriate beneficiaries could be found, and, we fear, few more truly needing the cheery assistance of a Thanksgiving remembrance.

On another page will be found the statement of the Society, with the name in which any offerings should be sent.

THE FIRST THREE DIOCESES ON THE NAME.

WE, as well as every Christian organization in this land, live by virtue of our affirmations, not of our protests." "The name 'Protestant Episcopal,' we believe, was fastened upon the Church by a sort of accident, in a period when the Church in this land was groping to realize itself, when it was overshadowed, overborne, and struggling for life."

These are the ringing words which form the keynote to the unanimous report of the distinguished committee of the Diocese of Albany, to which was referred the request of the Joint Committee on the Name, together with that part of the Bishop's address bearing upon the subject. No better summaries of the issue which confronts this Church could be devised.

The advocates of the correction of the name have every reason to be deeply encouraged by the result of the first three diocesan conventions which simultaneously gave consideration to the request for the expression of diocesan opinion, made by the Joint Committee. Albany, by the overwhelming vote mentioned in our report, in another column, declared "its approval of a line of movement which looks toward a change in the corporate or legal title of the Church," and, with a dissentient vote of only 14 in a poll of 98, recommended that "as a preliminary step" to such change, the present legal title be dropped from the title page of the Book of Common Prayer. There were local reasons, which we fully appreciate, why the convention could not go further and demand immediate action of General Convention. The committee acted most wisely in making no attempt to force the issue on such immediate action. Their report is a statesmanlike document, and places Albany—where, indeed, we had expected to find her—on the right side in this important matter.

In Michigan City there were no local issues affecting the vote and the satisfactory action recommending that the name "American Catholic" be adopted, shows that those in the front of missionary activity appreciate the importance of the reform as missionary measure. The workers favor the change. It is the theorists who are not ready. And it is evident that the contest is resolved into the question of "American Catholic" versus "Protestant Episcopal." The divisions that existed among those who favor change, are substantially at an end.

In Michigan, the vote was postponed for a year. The re-

port of the committee was unfavorable to change. Yet it must be remembered that a year ago, the convention of that Diocese refused, by an overwhelming vote, even to consider a resolution declaring that no change should be made. The Diocese of Michigan cannot afford to throw in her influence with the reactionary party in the Church. The city of Detroit is so unfortunate as to have daily papers whose attitude toward Church questions is both bitterly hostile and hopelessly unintelligent. The *Free Press* was able to declare that the "Catholic party" was "an organized and aggressive force," "extremely 'High Church,'" "and committed to ritualism," whose "Catholic clubs" "assemble in session behind closed doors and devise ways and means for the advancement of their undertakings." The *News-Tribune* has a so-called religious department once a week which reaches, in our opinion, the very climax of unintelligent treatment of Church subjects. Since Church people cannot be induced to take their views of Church matters from the Church papers instead of from the hostile secular press, it is not strange that these constant misrepresentations of the Church that are served up by the Detroit papers have borne their effect upon Church people themselves. The percentage of ceremonial obtaining in Detroit was shown by the *Living Church Quarterly* for 1902 to be among the lowest in the whole country. In the meantime, while the Dioceses around her are rapidly increasing in numbers and in strength, Michigan reported last year a decrease of more than 600 in the number of communicants. A good dose of THE LIVING CHURCH administered to more of her people, might produce a better condition in that Diocese. But in spite of conditions, a plucky fight for Catholicity was made, and it is significant that the bitterest opponent of the change, had also expressed himself as opposed to foreign missions.

We had hoped for more from Michigan, and we shall look for action next year that will place her again abreast of the advance movement in the Church.

The request for action pertaining to Courts of Appeals proves to have been presented to the Dioceses at an inopportune time. The Diocese of Milwaukee of course had no knowledge that action relating to the Name was to be asked of the Dioceses by the Joint Committee, and this matter rather overshadows the other. We plead, however, that the Courts of Appeals be not overlooked by the Dioceses. Where there is apt to be a considerable contest over the Name question, we suggest that the matter of the Appellate Courts be referred to a committee to report next year, which will still be in time to influence the action of the next General Convention. The Name committee are hoping for action by all the Dioceses during the present conventional year.

We extend our congratulations to those who have done such excellent work in promoting Catholicity, in the Dioceses of Albany, Michigan City, and Michigan.

HERE is a growing sentiment among Protestants in favor of higher forms of liturgies, even the old-fashioned Presbyterian evincing a tendency to ritualism," declared the Rev. Dr. Alexander, of the Presbyterian Theological Seminary at San Anselmo, at the Presbyterian Ministers' Association of San Francisco, according to the *San Francisco Examiner*.

"The brethren," continues the *Examiner*, "expected Dr. Alexander, who is of the conservative school, to denounce this switching from the established form of Presbyterian worship. But to their surprise he did not. He argued in favor of advanced liturgies and he sanctioned the wearing of the cassock. Dr. Alexander did not refer to the vestment by its ecclesiastical name. He called it a gown. But cassock or gown, he appreciates its value in producing artistic harmony in the pulpit."

"A gown adds grace," he said, "and makes a man appear to better advantage in the pulpit. If a minister is inclined to be awkward, a gown aids him in concealing this defect."

Several of his brethren agreed with him, and one of them—"told of a movement inaugurated by the Presbyterian Synod of New York, which has appointed a committee to collect data on the sentiment and the present customs of worship in the Presbyterian churches. The object of the investigation is the introduction of more ritualistic forms in the regular church service."

Presbyterians, like all others, are slowly learning that the spiritual must always seek expression in outward manifestation. Thus mankind is made; and no religious upheaval, such as that of the Sixteenth Century, can undo the fact. Presbyterians do wisely to recognize it; and we have been altogether too blindly culpable ourselves, to be in position to suggest that they might have recalled it earlier.

AN EXCELLENT work in developing our Sunday School resources is being done by the organization of Sunday School Commissions or Institutes in many Dioceses. And it is a work that needs to be done, for our Sunday Schools have long been a weak spot in our parochial machinery. So weak have they been, that some of the clergy have given up in despair, and pronounced them hopeless; while others have more wisely gone to work to reform them, with the resolve that if they have been hopeless failures they shall be so no longer. The result is that we now have, particularly in our Eastern cities, a few model Sunday Schools, which prove beyond question that their successful reform is not impossible.

But we wholly fail to see why the first business, or any other part of the business, of such Sunday School Commissions should be to discuss the preparation of a "uniform diocesan system" of instruction. In the first place there is no reason why Church doctrine should be differently taught, for instance, in North Carolina than in South Carolina. In the second place there is not the remotest reason to assume that the newly organized Sunday School Commission in any Diocese would produce a course that would be any more satisfactory, whether within or without the Diocese, than the courses already in existence; the presumption is that it would be worse, because "made to order" and done hurriedly. In the third place, there is not the remotest reason why each Diocese should have a "uniform course" anyhow, and there are few Dioceses where any sort of "uniform course" would be generally introduced into the Sunday Schools, even though it bore the dignified *imprimatur* of the well-meaning Sunday School Commission of the Diocese. In the fourth place, the economic waste of throwing money away on such duplication would be a sinful waste.

We have lately received the prospectuses of three diocesan commissions that each blandly propose to set forth their own local, diocesan scheme of text-books. We trust that each one of these may find some more profitable way to spend their time, before they enter upon so foolish a pastime.

TIN THE Correspondence columns will be found a letter from Mr. T. E. Smith, Jr., editor of *The Angelus*, regarding the Dolling Memorial fund which is now being gathered in England, while in the London Letter is also told the present condition of that fund. Mr. Smith, who is the authorized American representative of the Memorial committee, asks that THE LIVING CHURCH will consent to receive contributions for that purpose, and it is a pleasure to accede to his request. We should be glad if there might be sufficient American contributions to make it practicable to designate perhaps a wing, or some specific part of the proposed convalescents' home, as the American memorial to Father Dolling. Whether or not this would be practicable will depend upon the amount of the American contributions, and the promptness with which they are received; and at any rate, all sums contributed will go to the memorial fund. The Editor of THE LIVING CHURCH will have pleasure in receiving and acknowledging any sums that may be sent for the purpose.

Many were helped spiritually by Father Dolling during his American visit; and many more will be glad to show their appreciation of his unselfish work, though they may not personally have come into touch with it.

ANSWERS TO CORRESPONDENTS.

W. H. P.—To call the clergy "Father" is no more disobedient to our Lord's command to "call no man your father upon the earth, for one is your Father which is in heaven," than it is to call one's parent by that name. Both, or neither, is forbidden by that rule. But the meaning of our Lord is that no man is to follow a religion that is of men, but only that which is of God; "for one is your Father, which is in heaven."

N. B. S.—The Old Catholic episcopal succession comes through the Church of Holland, which in effect was separated from the Roman communion in the seventeenth century, though it continued to assert itself as a part of that communion until the rise of the Old Catholic movement following the Vatican Council of 1870. There never has been any question as to the validity of its orders.

M. E. T.—We should say the practice was at least unwise. A crucifix is rightly esteemed an aid to devotion, but it certainly is not an essential to prayer. To assume that it is, is to defeat the very purpose for which it is intended—that is, to point upward to the Son of God. Make your prayers in the church that rightly demands your allegiance, and in your own closet. You do wrong to allow yourself to be dependent on the crucifix which you find in the Roman church. But the trouble is not with the crucifix, but with you.

LITTLE minds are tamed and subdued by misfortune; but great minds rise above it.—*Washington Irving.*

The Parish Question Box.

Answered by the Rev. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

IV.

WHY are critics of a certain school called Higher Critics?"

The Higher Criticism is so called in contradistinction to the lower, or textual criticism. Textual criticism has to do with the *text* of the Bible; it collects the different manuscripts, where there are various readings seeks to ascertain which is the correct one, endeavors to show the relative value of the different manuscript readings, examines ancient translations of the Bible, or quotations in early Christian authors, and so gives us the "text" of the sacred Scriptures.

All this is called the Lower Criticism because it has to do with the bare text of the Bible, the mere groundwork, while the Higher Criticism has to do with the spirit of the writing itself, and is therefore higher in its order and work. The Higher Criticism, we are told, devotes its attentions to such matters as the integrity and authenticity of the sacred writings, the style of the various authors, their methods of work, the sources of their information, what human influences were exerted upon them, how their work compares with that of other writers, what principles dominated them.

It will be seen at once that this sort of criticism, if reverently done, will shed much light on the literature of the Bible, just as similar studies have helped to a fuller appreciation of the writings of great authors of secular literature, Shakespeare for example. But as there are Ignatius Donnelly in Shakespearean criticism, so there are men of like startling type in Biblical criticism. We can quite imagine a reverent and devout school of Higher Critics whose labors may add much to our knowledge of the Bible. Speaking only of his general tendency of thought, a man like Dr. Kirkpatrick may be mentioned as an example of a school of reverent critics, writers whose work may prove helpful even to many who do not accept their conclusions. The difficulty is, that the majority of the Higher Critics give us bold denials of the veracity of the Scriptures, and their work is done in a spirit of defiant antagonism to the ancient traditions. They give us wild theorizing and irreverent speculation, and ridicule us if we do not accept with due humility their most startling conclusions. Some of them (men like Cheyne, for example) have been led so far in their destructive methods that their continued presence in the teaching body of the clergy is difficult (at least for plain people) to reconcile with common honesty and uprightness.

THE DIVIDED CHURCH.

CERTAIN it is that the saints have sometimes assisted Satan; their mistakes have counted on his side; their dissensions have been his opportunity. The Christian Church, without doubt, has often been a source of great satisfaction to the devil. Many things which good people have undertaken, as they thought, in the clear line of duty, hating their brethren for the love of God, have gone his way. He especially delights to speak in the voice of conscience, so that they may mistake it for the voice of God. He knows very well that battles are won by him who keeps in mind the strategic maxim, "Divide and conquer." He has divided us and conquered time and time again. The problems which perplex us, and whose solution will be his defeat, are still unsolved, chiefly because the great Christian forces cannot, or do not, work together. Thus it is that the devil in all his portraits wears a smile. It is the pleased expression of one who sees those who might be fighting him fighting one another. At the heart of our perplexity is the divided Church.—*Dean Hodges.*

"I HAVE found the true God, and, live or die, I will worship Him," said a Chinese man who had heard Christian teaching, on being reproached by his relatives, who told him his severe illness was caused by his forsaking his idols. "The man's faith was rewarded by his almost sudden recovery," writes the Church of England Zenana mission-worker to whom he came in his distress.—*Church of Ireland Gazette.*

LONDON LETTER.

LONDON, Nov. 4, 1902.

A PRAISEWORTHY scheme is on foot to add a bell to the existing peal at Morwenstow Church, North Cornwall, as a memorial to the Rev. Robert Stephen Hawker, vicar of the parish for more than forty years, and who has, at any rate, been immortalized by his devoted biographer, the Rev. S. Baring Gould. As it is so difficult to raise funds in this remote and poor moorland-seacoast parish, the present vicar (the Rev. John Tagart), when writing not long ago to the *Times*, expressed his confidence that many admirers of Mr. Hawker's literary works would be willing to assist; and contributions, however small, were earnestly requested, and would be gratefully acknowledged by the vicar's own hand. The Rev. Mr. Hawker (deceased in 1875) was certainly a man of unique and very interesting personality, and one of Cornwall's most celebrated sons; indeed, perhaps the only fine poet as well as the best ballad writer the enchanted old land of Arthurian legends and Celtic saints ever produced. One striking form his genius took was that of drollery and dry humor, as is illustrated by the following racy story: He used to wear in his house and about his parish a peculiar yellow garment, in which he appeared very much like a Lama of Thibet, which was only, however, a sort of *poncho*—a blanket with a hole in the middle—and which he had purchased from a country tradesman for the purpose of keeping himself dry in rainy weather. But Mr. Hawker used to delight to tell his formal visitors (for Morwenstow vicarage in his time was veritably a place of pilgrimage) that this particular "vestment"



MORWENSTOW PARISH CHURCH.

was an exact copy of the religious habit worn by St. Padern and St. Teilo—and the simple-minded and awestruck pilgrims usually went away believing it.

Morwenstow, however, is not only indissolubly associated with its celebrated nineteenth century vicar, but also with its venerated founder, St. Morwenna, a Welsh princess of the fifth century; who is said to have been one of a family of forty-nine children, most of whom, if not all, figure more or less prominently in Cornish hagiology. The parish church (dedicated to St. John Baptist) is mainly like almost all the churches in Cornwall—a fabric of the fifteenth century, and also a good specimen of the conventional Cornish type of churches.

In response to the Robert Dolling Memorial Appeal, the sum of £2,670 has already been received. The committee, in fulfilment of the first and principal object of the Fund, namely, to provide for the comfortable support of the Rev. Mr. Dolling's two sisters—who worked with and were dependent upon their brother—has purchased a Government joint annuity of £200.

In view of the fact that the Twenty-second Sunday after Trinity was appointed by the Bishop of London to be observed in his Diocese as "Lay Helpers' Sunday," the Rev. George Washington, English Chaplain at St. George's Church, Paris, and the Continental correspondent of THE LIVING CHURCH, in a letter to the *Church Times*, made the interesting suggestion that such occasion would be a good opportunity to direct attention to the "Third Order of St. Francis" in its Anglican form of the "Parochial Order." His opinion was that the adoption of the Order and the development of lay work on such lines would be more advantageous than the promotion of parish guilds and Mothers' meetings.

Mr. Finch of Orchardcroft, Battle, having recently written to the Bishop of Bath and Wells, and received a reply, on the subject of religious teaching in voluntary schools, has now again felt moved to communicate in writing with the Archbishop of Canterbury. After drawing the Primate's attention to the statement made by Father Waggett, at the Northampton Church Congress, that when he was about to be ordained priest his Grace declared to him that an important part of his duty would be to hear the confessions of people in private, and in view of the fact that the practice of Confession, which "shows no signs of diminishing," might be regulated by authority, Mr. Finch begged his Grace to be so courteous as to say whether he considered "that any advantage would accrue to the national Church from the institution of an Order of Confessors within her pale?" The Primate, through his chaplain, has sent the following reply:

"LAMBETH PALACE, S. E., Oct. 23.

"DEAR SIR:—The Archbishop desires me to reply that he does not think anything would be gained by establishing a special order of priests authorized to hear Confessions.

"Yours, faithfully,

"W. G. CONYBEARE."

About five months ago there was published in the *Times* a correspondence between some Protestant-minded clergymen and Messrs. Eyre & Spottiswoode, the King's printers, in regard to certain recent alterations in the wording and punctuation of the text of the Book of Common Prayer. In the course of the correspondence, Messrs. Eyre & Spottiswoode stated that they did take the "Annexed Book" as their standard, but that at a meeting of the three Presses (Oxford, Cambridge, and themselves), held at their town house on Feb. 28, 1894, certain alterations were arranged, one of which was the leaving out the comma after the word "grace" in the well-known passage in the Catechism. This explanation was apparently not satisfactory to their correspondent, or to other Sacramentarians; and, as we now see, the subject was not allowed by them to be dropped then and there. Last week it came up in the House of Commons on a question on the paper addressed by Mr. C. McArthur (Liverpool) to the Home Secretary, and Mr. Akers-Douglas' remarkably clever reply was as follows:

"I understand that the points referred to in the question of the Hon. Member are the omission of the word "well" in the offertory sentence, 'for with such sacrifices God is well pleased,' and the omission of a comma after 'grace' in the sentence, 'outward and visible sign of an inward and spiritual grace given unto us,' in the Catechism. The following are the facts of the case: By the Act of Uniformity of 1662 it is provided that all ministers shall be bound to say and use the public and common prayer 'in such order and form as is mentioned in the said book annexed and joined to the present Act.' It appears that in the 'annexed book' the sentence taken from the thirteenth chapter of the Epistle to the Hebrews runs, 'for with such sacrifices God is pleased.' The 'annexed book' having been carefully collated in 1894 by the King's printers, in consultation with the printers of the Universities of Oxford and Cambridge, the error in earlier editions of the Prayer Book was corrected. With regard to the omission of the comma after the word 'grace' in the passage in the Catechism, it is to be observed that, though the comma appears in the 'annexed book,' the punctuation of that book is throughout of such a peculiar description that it would, if exactly reproduced in modern type, be inconvenient and confusing. As a matter of fact, the punctuation of different editions of printed Prayer Books has varied considerably, and in this particular case the printers at their consultation found that the practice was by no means uniform. In many editions, going back to early dates, the comma was omitted; in others it was printed. Having in view the great importance of uniformity in such a matter, the printers agreed that the interpretation of the sentence should not be prejudiced in any direction, it being clear that the system of punctuation in the 'annexed book' is not such as to justify the basing of an argument on the presence or absence of this comma."

There was also another question asked last week in the Commons in the interests of Protestantism, which was—

"Whether the crucifix placed over the altar in Edward the Confessor's chapel in Westminster Abbey during the preparations for the recent Coronation was put up with the knowledge and under the direction of the Office of Works, and if so, from whom was it received, and was it afterwards taken down by the Department, and left at the disposal of the Dean and Chapter; if not, what was done with the crucifix, and by whose authority was it again erected in the chapel, together with the figures of the Virgin Mary and St. Joseph [?], for a festival on the 13th inst.?"

Mr. Fellows, on behalf of the First Commissioner of the Works, replied:

"The sculptured group, representing the Crucifixion, with St. Mary and St. John, was neither put up by nor under the directions

of the Office of Works. It was not taken down nor re-erected in its present position by the Department. Presumably this was done under the directions of the Dean and Chapter."

In further connection with the new crucifix in the Abbey, some correspondence (published in the *English Churchman*) has recently passed between the Secretary of the Church Association and Canon Duckworth, as Senior Canon during the late vacancy in the Deanery. In his first letter, addressed "Dear Mr. Dean," Mr. Miller asked if he would "kindly consent to see a small deputation from this Association on the subject of the crucifix which is said to have been given to Westminster Abbey by the King." In reply, the Canon, after stating that they had at present no Dean, mentioned that the "sacred group" apparently referred to, is "not the gift of the King." It formed, however, part of the decoration of the chapel of the Confessor at the Coronation, and remains in its present position "with the sanction of the Chapter." In writing again, Mr. Miller expressed that his immediate purpose was to "clear up the question" as to the marble altar "being (or not being) included" in the Canon's description of a "decoration." Canon Duckworth then replied:

"LITTLE CLOISTERS, Westminster, S. W., Oct. 23, 1902.

"DEAR SIR:—In answer to your second letter of the 22nd inst., allow me to say that I cannot recognize your right to draw me into a correspondence on the subject of the ornaments of Westminster Abbey.

"Believe me, yours faithfully,

HENRY MILLER, ESQ.

R. DUCKWORTH."

The *English Churchman*, in a long and furious leading article, declares that the altar and Calvary in St. Edward's chapel must be "plucked down" by the Abbey authorities "before peace can be restored"; whilst the *Record* calls upon the new Dean to take steps at once to remove the crucifix. Really, one is tempted to ask, Are such Protestants really Christians at all? Of course, they may be, but certainly most blinded ones.

The Bishop of London has taken up his residence until Easter at London House, 32 St. James Square, S. W.; but will return to Fulham Palace for the Advent Ordination and Christmas.

The condition of the Bishop of St. Albans, who has been seriously ill for some weeks from an affection of the heart, has now taken a slightly more favorable turn.

The Archbishop of Cape Town has arrived in England for a somewhat prolonged stay.

J. G. HALL.

NEW YORK LETTER.

ST. CLEMENT'S parish, Brooklyn, has unanimously chosen the Rev. Warner E. L. Ward as rector, to succeed the Rev. Franklin S. Moore, and he will enter upon his duties on December 10th. St. Clement's parish occupies an advantageous part of Brooklyn that was a suburb a few years ago, but which has now a thriving population of 65,000, and is steadily increasing as a neighborhood. The church is a handsome wood structure, and

while there is a debt upon it, the financial condition of the parish is good. The new rector has been, since the beginning of the year, vicar in charge of St. Luke's chapel, and a member of St. Luke's parish staff, the Rev. Dr. H. C. Swentzel, rector. He was born in Newburgh, and educated in the schools of that city. He is a member of the New York bar, and for a time practised law. He was ordered deacon by Bishop Potter in Holy Trinity Church, Harlem, in 1894, and was advanced to the priesthood a year and a half

REV. W. E. WARD.

later by Bishop Whitehead of Pittsburgh, under whom he worked as curate. He served for a time at Holy Cross, Kingston, and as rector of the House of Prayer, Lowell, Mass., from which church he came to St. Luke's.

At "God's Providence House," of the City Mission, in Broome Street, there have just been unveiled two brass tablets. One is in memory of Mrs. Percy Pyne, who gave the building, and the other of Mrs. Rebecca S. Foster, who was known as the "Tombs' Angel," and who established the industrial school of the House. Bishop Potter made a short address, and the other

speakers were the Rev. Robert B. Kimber and the Rev. Dr. T. G. Littell.

The Long Island Branch of the Woman's Auxiliary held its annual meeting in St. Ann's Church, Brooklyn, on the 13th inst. Bishop Burgess was the celebrant at the morning service, the Rev. Dr. George Williamson Smith of Trinity College the preacher, and the reports were read by the Rev. Thomas J. Crosby, the new rector of St. James'. At the afternoon session the Bishop presided, and said, just before giving the blessing at the close, that the reports had been most encouraging, especially those covering diocesan missionary effort. Bishop Brewer of Montana spoke of work in the West and concerning the Apportionment plan. The Rev. Lawrence B. Ridgeley of Wuchang told of work in China, especially of child life there. Other speakers were Archdeacon Holden of Suffolk, and Mr. John W. Wood. The attendance at both sessions was good.

At the last meeting of C. A. I. L., attention was given to the condition of grocery clerks, and what the Church might do to shorten their hours of labor from fifteen on five days, and eighteen on one day, of each week. There are fifty thousand such clerks in New York. It was shown that shorter hours obtain in other cities, especially in Boston and Philadelphia. The well known sanitary engineer, Mr. Charles F. Wingate, spoke on family hygiene, and asserted that sixty per cent. of pauperism is due to sickness, and that by far the largest part of most poor men's outgoes were for sick and death benefits. He wanted tenement blocks cut in half, and various improvements, which he said would reduce the death rate, decrease doctors' bills, and reduce malaria and consumption to a minimum.

The Rev. Percy S. Grant of the Ascension, who has his parish endowment fund well under way, has turned his attention to a home for old people. He says present institutions are over-crowded.

The New York Local Assembly of the Brotherhood will have the corporate Celebration as usual on the morning of Thanksgiving Day at 8. The place will be the Church of Zion and St. Timothy. The editor of the Assembly's paper, who is also the President of the Assembly, gives this notice:

"Let us make this the greatest service of the year. Let no sport, amusement, recreation, or feast keep us from sharing in the opportunities, privileges, joys, and blessings of this Holy Communion. Let no deliberate plans be made which shall keep us away. The benefits to be derived are so great and the obligations of attendance are so plain that coaxing is out of place. We demand the presence of all able-bodied members. We charge those staying away with being physically, mentally, and spiritually lazy. On this occasion poor excuses and good excuses are placed in the same category. Let every one prepare. Junior communicants are cordially invited."

The St. Andrew's Day mass meeting will be held this year in St. Thomas' Church, at eight in the evening. The speakers will be Dr. Jas. H. Canfield, librarian of Columbia University, and the rector of St. Thomas', the Rev. Dr. E. M. Stires. The topics are to be "Citizenship" and "Manhood," respectively.

MISSIONARY PROGRESS.

AS SEEN BY THE BOARD OF MANAGERS.

A VERY fully attended meeting of the Board of Managers was held on Tuesday, November 11th, when by invitation, the Bishop of Montana addressed the Board upon the subject of the Apportionment.

Notice was received from the Missionary Committee of the Archdeaconry of Watertown, Conn., that they had unanimously voted to give all that they could raise in response to their Apportionment, towards the salary of the Bishop of Oklahoma. While they do not make a pledge, they believe they can raise the full amount and are working with that end in view.

The District Secretaries of last year, chosen in response to the resolution of the Board of Missions in San Francisco, were re-appointed as follows: The New England States, the Rev. James DeWolf Perry, Jr.; the Middle States, the Rev. Richard P. Williams; the Territory of the Northwest, the Rev. Rufus W. Clark, D.D.; the Gulf States, the Rev. Frank Page, D.D.; the Remaining Southern States, the Rev. John G. Murray; the Territory from the Mississippi to the Mountains, the Very Rev. Campbell Fair, D.D.; the Pacific Coast, the Ven. John A. Emery. Miss Margaret A. Tomes of New York, and Mrs. J. M. Francis of Indianapolis were appointed members of the Woman's Auxiliary Committee on Missionary Workers.

HAITI—WEST AFRICA.

The Bishop of Haiti has completed forty-one years of work in that Republic and the 8th of November was the twenty-eighth

anniversary of his consecration to the episcopate. Bishop Ferguson gives notice that the Rev. A. H. Foda Vinton, having been sentenced by an Ecclesiastical Court to that penalty, was deposed from the ministry on Sept. 26th. The Bishop has appointed the Rev. Wm. C. Cummings as Superintendent of the Rocktown sub-district and at his urgent request the Board appropriated \$1,800 to build a parsonage for Mr. Cummings' occupancy at Rocktown. There are at present 75 boarding pupils in the Cape Palmas Orphan Asylum and Girls' School and 90 boys in Langford Hall, Cape Mount. Subject to the approval of the Bishop of the Jurisdiction, Miss Agnes P. Mahony of Cape Mount was authorized to open in the name of the Society a dispensary in the town of Robertsport, near Cape Mount, for the benefit of the residents of the neighborhood who are entirely cut off from other medical aid.

CHINA.

The Women's Hospital in Shanghai will hereafter be known as St. Elizabeth's. An annual appropriation has been made for its support. The Bishop reports that the new building for St. Mary's Hall, namely the Mary A. E. Twing Memorial building, has been begun, and the plans were about completed for the new building at St. John's College, for which offerings have been solicited and are still needed. The Bishop's appointment of Dr. Cora White Carpenter of Sioux Falls, S. D., as a Medical Missionary in the Shanghai District was approved and the necessary appropriations were made from the Woman's Auxiliary United Offering of 1898. News has been received by cable of the marriage of the Rev. S. Harrington Littell and Miss Charlotte M. Mason on October 20th at Hankow; both being missionaries of this Society. The Rev. Mr. Jackson had just received a gift of 300 Mexican Dollars from the Viceroy of the Province towards the new building for the Boone School. The Bishop of Hankow has opened a station at Chang-sha in the Province of Hunan, in charge of a Chinese Deacon aided by an experienced Catechist.

JAPAN.

Information was received that the Rev. Arthur Lloyd, missionary in Tokyo, had been appointed by the French Government as a representative of the Asiatic Society for an Oriental Congress at Hanoi in Tonquin. He expected to be absent from the latter part of November until Epiphany. The Bishop of Kyoto was present and brought to notice several matters of detail concerning the administration of his Missionary District which received the Board's attention. He was authorized, on the faith of "Specials" for which he is about to appeal, to purchase a plot of land dividing the St. Agnes' School property, at a cost of \$3,500. His appointment, subject to the completion of her testimonials, of Miss Mabel Louise Bacon for missionary work and teaching in the District of Kyoto, was formally approved and the necessary appropriations were made. Miss Bacon will be a beneficiary of the Woman's Auxiliary United Offering of 1898.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

FIVE YEARS' APPROPRIATIONS AND CONTRIBUTIONS.

An analysis of the Treasurer's annual reports of the last five years shows the following significant facts:	
Sept. 1st, 1897, the year ended with a deficiency of.....	\$ 40,000
The appropriations for 1898 were.....	492,500
The offerings (including the usual \$40,000 interest received on Trust Funds) were	402,500
This would have left an additional deficit of \$90,000 but for the fact that the Board used just that amount in legacies which it had received, and so left the deficit just as it was before at about	40,000
For 1899 in spite of the above lack in offerings the Board increased the appropriations to care for the growth of the work about \$35,000 to.....	527,700
That year the offerings decreased more than \$14,000 to.....	388,000
This would have added \$140,000 to the deficit, making it.....	180,000
all told, had not the very large sum of \$114,500 been received and used from legacies, holding the total deficit, old and new, down to.....	65,500
Again in 1900, notwithstanding the outlook, the Board still further increased the appropriations, to provide for the increasing demands of the work, by \$56,000, making them.....	584,000
The offerings (and interest) this year increased about \$37,000, for the same reason, bringing them up to.....	440,000
There would therefore have been added \$144,000 to the deficit, making it all told.....	209,500
However, providentially, this proved to be with one exception the best year in legacies the Society had ever had, and the Board voted to use \$186,700 of legacies received, so that the deficit was reduced to.....	22,800
Although this had only been brought about by very unusual legacies, again the Board ventured, the next year, in 1901, in	

order that the growing work might not suffer, to increase the appropriations by \$27,000, bringing them to..... 611,000 The offerings this year increasing \$54,000, still amounted to but 457,000 and \$154,000 would therefore have been added to the deficit, bringing it up to \$176,800, but the Board received and voted the use of \$74,000 in legacies, and the deficit was left, September 1st, 1901, at the largest figure it had ever reached 102,000

Still the Board was very loath to reduce the appropriations, and renewed them from Sept. 1st, 1901, at the former figure for three months.

At the last session of the General Convention, held in San Francisco in October, 1901, the Apportionment Plan was adopted, and although by November no change in the situation had come, the Board had faith to believe that this new and business-like plan would result in larger offerings and extended the appropriations three months further; then a few months later, as the offerings were increasing, the Board extended them for the year, and because of additional responsibilities put upon the Board by the erection of new Missionary Districts and consecration of Bishops for them, it increased them by \$29,000 and thus brought the total appropriations to \$640,000. The faith of the Board has at last been justified, for although the Apportionment Plan had been working only a little more than six months, the offerings have increased over \$114,000, bringing them, with \$50,000 interest, up to \$571,000. This included \$20,000 contributed and applied toward decreasing the deficiency and restoring the Reserve, which had reduced the deficiency of September 1st, 1901, to \$82,000. Still \$90,000 would this last year have been added to the deficit had not \$53,000 in legacies been received and used, leaving the increase in the deficit at \$37,000 and the total at about \$119,000.

The Board records the fact that the Society nevertheless is not in debt, for the amount has been drawn from the Reserve Fund.

The Board also holds in the same way an additional fund of \$12,189.48 which by the terms of the gift can only be used for China, so that as the total deficiency includes a large amount for China as well as all other Missions, this Fund can be used and the deficit of about \$119,000 is temporarily covered. These Reserve Deposits are a necessity as a working capital and must be restored at the earliest practical moment, in accordance with the order of the Board of Managers.

This bit of history covers five years' record of faith in the Church: Four years of hope deferred, and one year of marked advance, when 1,385 more parishes have come to the aid of this work undertaken by authority and in the name of the whole Church, while \$114,000 has been the measure of increase in the offerings. We look forward to the new year with still stronger faith and believe that September, 1903, will see practically all parishes and missions bearing a fair share in this great missionary work, entrusted to the Board by the whole Church. The appropriations for the new year have been made in slightly increased amount to meet the requirements of the ever-growing living work.

It is earnestly hoped that the day will soon come when the living members of the Church will fully support the current annual work so that the legacies, which are always in largely varying amounts, may then be available for the erection of buildings as needed and for such other purposes as require but a single appropriation and do not involve continued support.

E. WALTER ROBERTS,
Assistant Treasurer.

DEATH OF BISHOP THOMPSON.

THE Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson, D.D., LL.D., passed to his rest at 3 o'clock in the morning of Tuesday, Nov. 18th, at his home at Battle Hill, Jackson, Miss. The end had been expected for some days, and indeed when he returned to his home from New York, where he had been for some weeks under treatment, it was said that he had come home only to die.

The burial service was appointed for Thursday afternoon of the present week, at Battle Hill, in Jackson.

Hugh Miller Thompson was born in the County of Londonderry, Ireland, June 5, 1830. He was the eldest son of John Thompson and Annie Millar, both families having been long resident in County Derry, to which they came from Scotland. He was baptized on the eighth day and named for his maternal grandfather, Hugh Millar. He was vowed to the ministry from his birth. The family came to America in 1836, and was shipwrecked in the Gulf of St. Lawrence, and carried through the surf in an open boat from the wreck. He was educated in a private school in Cleveland, Ohio, and became a candidate for holy orders at Nashotah in 1849, where he graduated B.D. and was ordered deacon on Trinity Sunday, June 6, 1852, by Bishop Kemper. He passed his diaconate as missionary at Madison, Wis., Maysville, Kentucky, and Portage, Wis., in which latter place he built the church, and here he was ordained priest Aug. 31, 1856. He was rector here, and missionary at Elkhorn, Wis., until 1857; thereafter rector of St. Matthew's, Kenosha, Wis., 1858-59, during which term he was largely instrumental in founding Kemper Hall. His next charge was Grace Church, Galena, Ill., 1857-60. Elected Professor of Church History at Nashotah in 1860, he held that chair until 1870, together with the rectorship of his former parish at Kenosha, and he was rector of Zion Church, Oconomowoc, and associate rector of St. Paul's, Milwaukee, during the same period. In 1860 he became editor-in-chief of *The American Churchman*, a paper which had a large circulation and wide influence. He resigned the chair

[Continued on Page 118.]

Three Diocesan Conventions

ALBANY.

(Rt. REV. W. C. DOANE, D.D., LL.D., Bishop.)

CHE two matters of general interest—the name of the Church and the Milwaukee resolutions on Courts of Appeal—were referred by the Diocesan Convention to appropriate committees, the reports of which, with the action taken, follow:

REPORT AND ACTION ON CHANGE OF NAME OF THE CHURCH.

The committee to which was referred the communication of the joint committee appointed at the last General Convention “on the proposed Change of Name of the Protestant Episcopal Church,” and also that portion of the Bishop’s address which treats of this subject, respectfully and unanimously reports as follows:

Your committee is profoundly impressed with the imperfection which must characterize any report presented to this Convention on this grave and complex subject. It is further convinced that a naked “yes” or “no” to the categorical questions in which the subject is referred to the Convention would inadequately define the present thought and conviction of the Diocese.

Inasmuch, however, as the Joint Committee requests that the Diocese should express its judgment in the matter prior to October 1st, 1903, your committee presents the following statement and resolutions:

The name “Protestant Episcopal,” we believe, was fastened upon the Church by a sort of accident, in a period when the Church in this land was groping to realize itself, when it was overshadowed, overborne, and struggling for life. Notwithstanding its more than hundred years of honorable history, the name is unfamiliar to the people and is falling year by year into disuse among ourselves. We are not disposed to put scorn on the word “Protestant.” It is a significant word in the history of modern thought. This Church recognizes facts for which this word stands. It is, however, a negative word. While it is the echo of a battle-cry which has not yet lost its value or spent its force, it does not register the divine notes—the Faith and Law and Institutions—which make this Church an integral part of the historic Body of Christ, “the one Catholic and Apostolic Church.” We, as well as every Christian organization in this land, live by virtue of our affirmations, not of our protests.

The word “Episcopal” is descriptive in a way, but it gives only one of the structural lines of the Church. It is an overcharged emphasis. We earnestly contend for a designation of our Church which shall bring out more clearly its apostolic inheritances, its Catholic feature and continuity, its organic force as an affirmation amid the denials and confusions of the modern religious world, its divine sanction and claim, which, in all its history, it has never forgotten or obscured.

The day, we believe, is coming apace when a designation of the Church will be devised which shall displace our cumbersome and inadequate title. More and more it is recognized that, while this title, in the emergency, may serve for use in courts of law and denominational statistics, it does not express, although it does not impair, our Catholic lineage and heritage.

We do not think, however, that we are at present prepared to displace this name by one which shall reflect more perfectly the name by which we designate the Church in the Apostolic and Ecumenical Creed that we use day by day in our worship. The thought of the Church on this matter must needs be informed, educated, and undergo some process of crystallization. Precipitate action would be construed into an attempt to force an issue which would be likely to bring defeat to a cause of deep import—a cause which, if treated with wisdom and patience in God’s good providence, is bound to prevail. As a step to this end, we believe that the time has come when it is expedient to omit the words “Protestant Episcopal” from the title page of the Prayer Book—the manual of the order and worship of our Church, which proves our Catholic relationship and is the liturgical monument of Anglo-Saxon Christendom.

We, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That this Convention of the Diocese of Albany declares its approval of a line of movement which looks toward a change in the corporate legal title of the Church in the United States of America. [Passed. Clerical: ayes 73, noes 14. Parishes: ayes 14, noes 8, divided 1.]

2. *Resolved*, That this Convention is not prepared to suggest a substitute for the present technical name of the Church. [Passed. Clerical: ayes 83, noes 3. Parishes: ayes 23, noes 0.]

3. *Resolved*, That this Convention recommends as a preliminary step and an educative process which shall lead to the general acceptance of a more adequate designation of the Church, that legislation be initiated in the General Convention which shall remove the words “Protestant Episcopal” from the title page of the Prayer Book. [Passed by rising vote, ayes 84, noes 14.]

4. *Resolved*, That the Secretary of this Convention be instructed to transmit this Report to the Secretary of the Joint Committee of the

General Convention on the Change of Name of the Church. [Passed *nem. con.*]

Signed,

WALTON W. BATTERSHALL,
EDGAR A. ENOS,
SHELDON MUNSON GRISWOLD,
J. PHILIP B. PENDLETON,
JAMES CAIRD,
G. POMEROY KEENE,
C. E. PATTERSON,
LESLIE PELL-CLARKE,
F. N. MANN, JR.,

Committee.

REPORT AND ACTION ON COURTS OF APPEAL.

Your committee to which was referred the communication from the Diocese of Milwaukee, proposing to memorialize the General Convention in favor of the establishment of a system of Courts of Appeal, beg leave to report that, in their judgment, while the general principles of justice and the analogies of human law show the value of the right of appeal as a principle, and as a protection both to an accused person and to his judge, the proper method of procedure is far from clear, and the subject is far too important and difficult to be dealt with adequately by a committee which must report at the same session of a diocesan convention at which they are appointed.

They, therefore, move the following resolution:

Resolved, That the Secretary of this Convention be instructed to acknowledge the communication of the Council of the Diocese of Milwaukee, and to state that this Convention recommends that the entire subject of the formation of Courts of Appeal be referred to the next General Convention. [Passed.]

Signed,

GEORGE G. CARTER,
J. D. HENDERSON,
C. M. NICKERSON,
LEVI HARBROOK,

Committee.

There were 107 clergy, and lay representatives from 50 parishes, present at the 34th annual Convention, which gathered at the Cathedral Nov. 12th. The Bishop’s address was printed in these columns last week. The Convention organized by the election of the Rev. W. C. Prout, Secretary; Canon Fulcher, assistant Secretary, the Rev. Frederick S. Sill, D.D., Registrar, and Col. Selden E. Marvin, Treasurer. Other elections, besides those re-elected to their former positions, were: The Rev. Dr. Pendleton, Clerical Provisional Deputy to General Convention in place of the Rev. Dr. Shreve, removed from the Diocese; the Rev. Dr. Nickerson to the Standing Committee, in place of the Rev. F. M. Cookson, resigned; the Rev. John N. Marvin, Secretary of the Board of Missions, in place of the Rev. W. W. Moir, deceased. Col. W. Graham Rice was re-elected Treasurer of the Board of Missions.

The chief interest of the Convention was in the action in regard to changing the name of the Church. The letter from the committee of the General Convention, asking the sentiment of the Diocese in regard to the change of name was presented by the Secretary of Convention, and referred to the committee, whose report with the action on it, precedes this article.

Action was taken for relief of the pressure of the Bishop’s work by placing at his disposal a fund to enable him to secure assistance from other Bishops in the visitation of parishes. A strong report of steady and successful work amongst the deaf and dumb was presented, as also in regard to diocesan missions, both of funds secured and new work begun, and old work revived.

Complimentary resolutions were adopted, congratulating the Bishop on additions now being made to the Cathedral, which are expected within a year to complete the chancel, vestries, and choir apartments; and the Cathedral authorities on the gift of the recently completed (Hascy Memorial) Guild House, in the hall of which the sessions of the Convention were held on the second day.

The Rt. Rev. Bishop Kendrick of New Mexico was at the evening session on Wednesday and made an address, hearty and earnest, to the Convention and to the Woman’s Auxiliary.

MICHIGAN.

(T. F. DAVIES, D.D., Bishop.)

CHE Convention gathered on Wednesday, Nov. 12th, at St. Andrew’s Church, Detroit, where the Bishop celebrated Holy Communion, assisted by the rector, the Rev. W. O. Waters, and others of the clergy. The Rev. Amos Watkins of Bay City was the preacher.

After organization, the first resolution introduced was one of congratulation to the rector of St. Andrew’s on the completion of the beautiful new church in which the Convention was assembled, which was passed unanimously. The Rev. S. W. Frisbie, who for

24 years has been Secretary of the Diocese, was re-elected, and the Rev. Paul Ziegler was chosen Registrar.

The Bishop complimented the rector and people of St. Andrew's on the new Church, and spoke of the condition of the Diocese as generally satisfactory. He commended the movement to establish Courts of Appeals in the Church, and stated that the Convention would be asked to express an opinion on the subject of the Change of Name of the Church, upon which he made no comments.

The committee to whom was referred the subject of the Name of the Church consisted of the Rev. Messrs. R. W. Clark, C. E. Woodcock, and C. L. Arnold, and Messrs. S. D. Miller and H. P. Baldwin. The question of Courts of Appeals was referred to a committee consisting of the Rev. Messrs. Henry Tatlock, W. S. Sayres, W. Gardam, and Messrs. E. L. Kelsey and W. H. Withington. There was a missionary meeting in the evening, at which the work of the Diocese was vividly told.

Missionary legislation was the first thing considered next morning, on the question of levying an apportionment on the Diocese. The Rev. S. S. Marquis thought it would be better to recall all foreign missionaries and occupy ourselves only with missions at home. He thought some of the missionary work in East India—where, it may incidentally be observed, this Church never had any—was ridiculous. The Rev. Henry Tatlock declared such statements to be heresy. It was finally resolved to establish the Apportionment System.

NAME OF THE CHURCH.

The Rev. Dr. Clark reported from the committee on the Name of the Church a resolution:

"That it is the mind of the Church in the Diocese of Michigan, that no change of name is at present called for or expedient."

The Rev. W. O. Waters at once moved a substitute:

"That it is the sense of the Convention that a change of name is desirable."

The question was then vigorously discussed. Mr. Waters declared the present name to be one of simple negation, in which we merely told the world what we are not, without asserting what we are. "What are you?" he asked; "Nothing. Let us stand up and say what we are." The Rev. S. S. Marquis—he who did not believe in foreign missions—declared that the party eager for the change of name "would rather join the Roman Catholic Church than the bodies on the other side." These constituted a party which was not large, but which, like a wart on a man's face, was prominent. The minute the Church fails to be protestant, that minute it loses its excuse to live." The Rev. C. L. Arnold thought we were not protesting against Rome, but against mediævalism, and thought the name is all right as it stands. There is a tendency to think we are the Church of the whole world. "Yes, and we shouldn't be ashamed to own it before the world, too," was the ready retort of the Rev. J. C. H. Mockridge. The Rev. Frederick Hewitt thought that only disgruntled people favored extreme ritualism, which constitutes the danger to the Church to-day. The spirit of Jesus is not the spirit of ritualism. Mr. George Swift, the efficient Superintendent of St. John's Sunday School, the largest in the Diocese, refuted the charge that it was only the so-called High Church people who desired the change, and read an article from the *Southern Churchman* to show the fact. Mr. Swift made a ringing little talk, brief and to the point, begging Churchmen to be consistent and not say one thing in the Creed in every service of the Church and then be afraid to come out and say the same thing to the world. He made several telling points which had effect on the Convention.

Prof. Thompson of Ann Arbor thought we should not talk of change in name until we had settled upon another name better than the present. He seemed to think that while he would have a voice in doing away with the present name, he would not have anything to say about the selection of another.

The Rev. Wm. Charles, one of the oldest clergy in the Diocese, spoke in favor of the change. The Rev. C. E. Woodcock, a member of the committee, declared that it was well known that the committee was not unanimous, and Mr. Woodcock said the report was made as it was, on the condition that none of its members were to speak on the subject before the Convention, and that one member had broken his promise.

A short discussion followed as to how the vote should be taken. A motion was made to take it by orders, but Mr. Woodcock said the committee had agreed that this should not be done. It was then proposed to postpone the whole subject until the next Diocesan Convention, and it was carried unanimously.

The committee to whom were referred the Milwaukee resolutions on Courts of Appeals reported favorably, and those resolutions were endorsed by the Convention. A pension for superannuated clergymen past the age of 65, amounting to \$500 each per year in cases where any of the clergy had been in active service in the Diocese for 25 years, was determined upon, the amount to be raised by a tax on all the parishes, omitting only those which support a *rector emeritus*.

In the election of members of the Standing Committee, those chosen were the Rev. R. W. Clark, Rev. S. W. Frisbie, Rev. C. E. Woodcock, Rev. Wm. Gardam, and Messrs. H. P. Baldwin, Sidney D. Miller, and Gen. W. R. Withington. The next meeting of the Convention will be held at Christ Church, Detroit, where there is a parish house desirable for the purpose.

MICHIGAN CITY.

(Rt. REV. J. H. WHITE, D.D., BISHOP.)

BY AN accident, our report of the Michigan City diocesan convention, which met last week, has been lost. The convention gave full consideration to the subject of the Name. They first resolved that the name should be changed; then considered and rejected several proposed names, and finally, by concurrent action of clergy and laity, recommended the name "American Catholic Church in the United States."

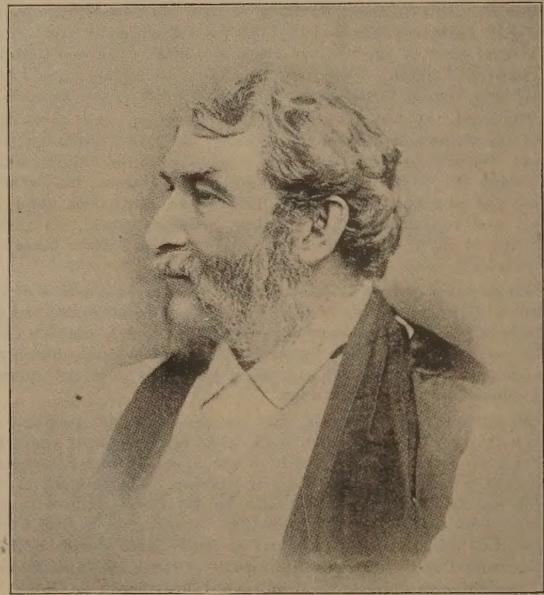
The convention also indorsed the resolutions of the Diocese of Milwaukee relating to Courts of Appeals and Provinces.

Fuller report will be made later.

DEATH OF BISHOP THOMPSON.

[Continued from Page 116.]

of History at Nashotah in 1870, and accepted the rectorship of St. James', Chicago, at which time (1871) *The American Churchman* was merged into *The Churchman*, published at Hartford, Conn. He became rector of Christ Church, New York, 1872, and editor-in-chief of *The Church Journal and Gospel Messenger*. In 1876 he removed to Louisiana, and became rector of Trinity, New Orleans, continuing to edit *The Church Journal* until 1879. He remained here until his elevation to the episcopate. Received degree of D.D. from Hobart College, 1863, and LL.D. from the University of Alabama. In 1853 he married Caroline Berry, youngest child of Simon Berry, Esq., of Sandy Hill, New York, who died in 1857. By this marriage he has two children, the Rev. Frank Thompson, Chaplain in the U. S. Navy, and Annie, wife of James Pierce, Mus. Bac., Oxon., of New York. In 1859 he married Anna, daughter of H. B. Hinsdale, Esq., of Kenosha, Wis., grand-daughter of



HUGH MILLER THOMPSON, D.D., LL.D., LATE BISHOP OF MISSISSIPPI.

the late Fred W. Hatch, D.D., and sister of the Rev. Robert G. Hinsdale, D.D., and the Rev. Horace G. Hinsdale, both deceased. By this marriage the Bishop has a son and a daughter. Dr. Thompson was consecrated Assistant Bishop of Mississippi in Trinity Church, New Orleans, Feb. 24, 1883, and at the death of Bishop Green in 1887 he became Bishop of the Diocese.

His most successful work and that which brought him the largest degree of influence was undoubtedly done in his editorial days, and through his writings, all of which were marked with a crisp individuality which invariably gave them a wide range of readers. As a tract writer he was unexcelled, and his pamphlets *First Principles, Unity and Its Restoration, Sin and Penalty*, and *The Kingdom of God*, first published as editorials in the *American Churchman*, and re-issued perhaps a quarter century ago, have never ceased to be circulated and read. His style is seen at its best in those writings. His later publications included several series of lectures and two volumes of fugitive essays, bearing the titles respectively *Copy* and *More Copy*.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD FORETELLS THE SECOND ADVENT.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II. The Christian Name. Text: St. Luke xxi. 36. Scripture: St. Luke xxi. 25-38. (Also read St. Matt. xxiv. and St. Mark xiii.)

AT THE beginning of the new Christian year we leave for a time the study of the training of God's chosen people to take up again the Life of our Saviour where it was left at Trinity Sunday. In our lessons we several times read of the Manifestation of God to His servants as the "Angel of the Lord," who was, however, spoken of as "The Lord." This was the same Person who afterwards came to earth "to visit us in great humility," when He was born as a Babe at Bethlehem, and the story of whose human life we shall now again study.

His coming as a Babe was His first Advent. As God the Son, He had always lived. His coming to earth was only for a time. Before He left, He told His disciples that He should come to earth again, not as before, but "in glorious majesty" (see Collect for the day). This foretelling of His coming again did not take place until the very last day of His public ministry (Tuesday of Passion Week); but as it is the best subject for our Advent Sunday lesson, it is studied out of its regular order.

The teaching of the lesson might be arranged under the following points:

- (1) Occasion; two questions.
- (2) Destruction of Jerusalem foretold. This
- (3) A type of all earthly things.
- (4) Though the time is uncertain, the event is sure. The signs.

(5) The whole is a strong contrast between passing, material things and enduring, spiritual things.

- (1) Occasion: two questions.

Toward the evening of Tuesday in Holy Week, Jesus went out of the Temple for the last time. That day He had said as He wept over Jerusalem: "Behold, your house is left unto you desolate." Now, as He left it, one of the disciples spoke of the beauty and grandeur of the Temple. His answer was that not one stone would be left upon another in a day to come. No more was said until He had gone on across Kedron, and was seated somewhere on the Mount of Olives, within sight of the temple (Mark xiii. 3). Then Peter and James and John and Andrew asked him two questions privately. "When shall these things be?" and "What shall be the sign when these things are all about to be accomplished?" (St. Mark xiii. 4.)

- (2) Destruction of Jerusalem foretold.

Jesus begins his answer with a warning against being deceived, and proceeds to foretell the destruction of Jerusalem. Jerusalem was taken and razed to the ground by the army of Titus, after a long siege, in the year 70 A. D. These prophecies were literally fulfilled as far as they relate to Jerusalem. At that time, Josephus relates all the horrible particulars of the siege and capture. There were portents in the sky. The ensigns of Titus, with the Royal Monogram above them, were planted in the gates of the Temple, and heathen sacrifices offered there (St. Mark xiii. 14). The Temple and whole city, except three towers and a wall, were so completely demolished, "that there was left nothing to make those that came thither believe it had ever been inhabited." The Temple shared the fate of the rest of the city, and Josephus relates that on the night of Pentecost, the Priests "felt a quaking and heard a noise, and after that they heard a sound as of a great multitude, saying 'Let us remove hence.'"

Not only the Jews, but Titus himself is reputed to have said that the overthrow of the city was the work of God. The Destruction of Jerusalem was plainly—both from this prophecy and from the event itself—a solemn judgment upon the Jews, and therefore, in a sense, a coming of Christ in Judgment upon them; just as in a sense the hour of death is to each person a meeting with Him. But it is only—

(3) A type and prophecy of what shall come in a more pronounced way to all earthly things. The Temple and its sur-

roundings, with its splendor and magnificence, seemed little likely to be so near its end. Beyond and in addition to the words which plainly apply to the destruction of Jerusalem, and other words whose application we can hardly determine, there are some which plainly point to the end of all things when, as all earthly things pass away in the great destruction that comes upon the earth, the Saviour Himself will come "in the glory of His Father with the holy Angels." When He comes, the mortal bodies of the quick, or those who are living, shall be changed into glorified bodies, and the dead shall be raised, and we shall all together be caught up in the clouds to meet the Lord in the air, to remain forever with Him. Prepare for this interesting topic by reading I. Thes. iv. 13-18; I. Cor. xv. 23 and 51-57; II. Thes. i. 7; II. St. Peter iii. 10-13; St. Matt. xxiv. 30; Rev. xxi.

(4) The event certain, the time uncertain. The signs.

Of the two questions asked Him, Jesus answered one with some definiteness, but left the other altogether uncertain. Of the time, He said no man knew, neither the angels, nor yet Himself. He could, of course, have known Himself, but it was part of His humiliation that He submitted to be in all points like His brethren, sin only excepted. He warned them that it would be a long time. In the parables of warning He says: "After a long time the Lord of that servant cometh. While the bridegroom tarried they all slumbered and slept." But He did plainly teach the coming (v. 27) as a sure fact. And the practical lesson of it all is a command to Watch (Text). We must be always ready. Watch, is an active, not a passive, virtue. It is "Watch," not "wait." The wise virgins, like the foolish ones, went to sleep; but before doing so, they made all things ready, so that at the first sign of the coming of the Bridegroom they were ready.

There will be signs, but coming only *immediately* before His Advent, when there shall not be time to make ready. The signs shall include world commotions as well as individual trials.

Note one call to Missions. "This gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come."

The parable of the fig tree sending out its shoots in the spring time as a sign of the coming summer is made to teach also the lesson of Watchfulness. The event shall immediately follow the signs.

Verse 32 was literally true of the destruction of Jerusalem, and also there was a spiritual generation (*γενέα*) standing there which should not pass until all was fulfilled. It has also been explained as meaning that the Jewish race should continue until that day.

(5) The whole is a strong contrast between passing, material things and enduring, spiritual things. The interest is so aroused in the event and in the time and the signs of that event that the point of the whole discourse may be missed. After telling how all these things should come to pass, the Master declared that there was something which should endure. "Heaven and earth shall pass away, but My words shall not pass away." The only real things which endure even into the next world are the spiritual things which He came to teach. A man carries his character into the next world, and that is all. Riches, honor, all earthly treasures, count for nothing. It is possible to lay up for ourselves treasures which shall endure, but only by spiritual gifts by deeds of mercy, love, and judgment.

There is no truth more helpful to the practical living of a true Christian life, than the truth of the Second coming of Christ, who shall try our works of what sort they are (I. Cor. iii. 12-15).

NATURE'S MESSAGE.

All around the leaves are falling,
Flowerets hide their dainty heads,
Nature's calm, sweet voice is calling,
"Children, sleep, the year is dead!"

Hark! the same sweet voice is ringing!
"Children, wake, the spring is here!"
Every bird is sweetly singing,
Bud and leaf and flower appear.

So the Lord of Nature, bending
From His Throne beyond the sky,
Speaks thro' her of spring unending
And of deathless Life on high.

Cold Spring Harbor.

—S. N.

A MERELY fallen enemy may rise again, but the reconciled one is truly vanquished.—Schiller.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRAYER FOR CONGRESS.

To the Editor of *The Living Church*:

NOTHING is more plainly taught in the New Testament than the duty and value of intercessory prayer. The deliverance of St. Peter from prison is a signal example of its efficacy. And intercession for rulers is specially mentioned as of importance.

St. Paul writes to Timothy: "I exhort, therefore, that first of all, supplication, prayer, and giving of thanks, be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life."

The teaching of the Prayer Book, here, as ever, agrees with Scripture. In the Litany we pray God "to bless and preserve all Christian rulers and magistrates." In the daily service, we have a special prayer for the President of the United States and the Governor of the State in which the prayer is offered.

And then, we have the special prayer for Congress, prefixed by the rubric: "To be used during the session." Now what does this rubric—the Church's law—mean?

Mark! it is not "may be used," but the imperative "to be used." It surely cannot mean less than that it ought to be used, at least once on every Lord's day during the session.

This seems to me proved by the rubric immediately following, before the prayer for the Convention: "To be used during the meetings of Convention;" for I suppose no one ever attended a diocesan convention where the prayer was omitted.

The writer, believing the prayer for Congress to be one of the greatest consequence, always used it when in charge of a parish, at both the Sunday services, morning and evening. Read slowly and deliberately, it takes a little less than three-fourths of a minute, and does not lengthen the service noticeably.

The clergy cannot be so solicitous for the dear people as to fear that the addition of three-fourths of a minute to the time of their devotions, on the day especially set apart for the worship of God, will exhaust or weary them!

Last year Congress was discussing the gravest moral questions, and, if ever, needed the overruling guidance of the Spirit of God, yet during an absence from home of ten weeks, present on Sundays in four different parishes, *I never heard the prayer for Congress once*, except when I read it myself; and I fear mine was not an uncommon experience.

When the revised Prayer Book was issued, Bishop Potter, no doubt voicing the opinions of all the Bishops, spoke of the carelessness which had grown up in the Church during the period of changes, and begged the clergy now to be particular in following the rubrics.

The writer humbly suggests that it is not a question of taste or individual preference, but of duty, and begs his brethren of the clergy to give the matter of this prayer serious consideration, before the new session of Congress opens.

W. ALLEN JOHNSON.

Middletown, Conn., Nov. 11, 1902.

PROTESTANTISM.

To the Editor of *The Living Church*:

AT THE recent Church Congress Dr. R. H. McKim made a disingenuous use of the word "Protestant," in connection with the Church of England, and a distinctly incorrect statement when he said (as reported) that "the Church of England was compelled to become Protestant." The fact is, that when it was sought to attach that opprobrious epithet to her, she made a solemn and successful resistance, and she is not, never has been, and by the grace of God will never become, "Protestant."

Geo. W. DUMBELL.

Goshen, N. Y., St. Martin, 1902.

RE-MARRIAGE AFTER DIVORCE.

To the Editor of *The Living Church*:

FROM whatever point of view we may regard the question of the re-marriage of the "innocent" party to a divorce suit, or whether we believe in the absolute indissolubility of the marriage tie or not, it would seem as though a majority of thoughtful-minded Churchmen could readily act together on the line of argument set up by Mr. Francis A. Lewis, in your issue of Nov. 8th. Your correspondent very aptly covers the ground when he says: "Nor is the question a *party* one in *any* sense; it is a question of *public morals*. An opportunity presents itself to our Church to make a *stand for righteousness*; to *lead* rather than to *drift along*" (italics mine). Whatever others may do, the *honor* of the Church requires that she stand (officially) on higher ground than at present—some of us would say, stand on her own ground—because apart from so-called party views, the position recommended by Mr. Lewis is in line with many centuries of Christian feeling on the subject.

But the purpose of this letter is to point out how closely Mr. Lewis' reasoning fits in with a peculiar provision of the ancient marriage service of the Church of England.

He says: "Marriage is a matter regulated by the State. The Church can only give its blessing, and if we have *blessed parties once*, and they have appealed to the civil law to separate them, is it any hardship for the Church to say, 'If the civil law was good enough to separate you from A, it is good enough to unite you to B. We will have no part or lot in the matter'?"

In "The Order of the Solemnization of Matrimony" found in the *Sarum Missal*, after the espousal and marriage have been duly performed, the priest blesses the union (whether maid or widow) at the altar steps, before the Nuptial Mass, thus: "God Almighty bl^{ess} you with all heavenly benediction, and make you worthy in His sight, pour upon you the riches of His grace, and instruct you in the Word of Truth, that ye may be enabled to please Him alike in body and soul. Through," etc.

Then, following the proper Introit, Collect, Epistle, etc., proper for the occasion, appears this rubric:

"After the Sanctus, let the Bride and the Bridegroom kneel in prayer at the step of the Altar, a pall or veil being held over them, which four of the clergy in surplices hold at the four corners, unless one or both have been espoused and blessed already; in which case no pall is held over them and no sacramental benediction given. * * *

This *Sacramental Blessing* begins:

"O Lord, Who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified the sacramental union and marriage of Christ and the Church; * * * etc.

It appears to have been against the Canon Law to repeat this latter blessing over the same persons, although persons not having received it at a first marriage were blessed *sacramentally* in the event of their marrying in widowhood, or at any other time, so long as it was given but once to one person.

The Church in this country might again restore this ancient custom of blessing sacramentally *but one union* and (except in case of widowhood), leave the rest to the civil authority. Widows might be treated as formerly, to give emphasis to the high ideal set forth by St. Paul, of which Bishops were to be the examples—a single marriage that represents the union of two souls now, henceforth, and forever. THOMAS WILLET.

Jersey City, N. J., Nov. 10, 1902.

"PURE EXPEDIENCY" IN DIVORCE LEGISLATION.

To the Editor of *The Living Church*:

MR. LEWIS of Philadelphia in his letter which appeared in your issue of Nov. 8th has indeed thrown open the flood-gates by arguing for a divorce canon on the grounds of "pure expediency." Further, I venture to say, he could not have found anywhere a more unhappy illustration of his point than the one drawn from Moses. "Moses for the hardness of their hearts—i. e., as a matter of expediency—permitted a man to put away his wife." Mr. Lewis has put forward exactly the argument advanced by the devotees of easy divorce, namely, the weakness of human nature and the *expediency* of recognizing that weakness.

"Pure expediency" reduces right, in practice, to a matter of opinion. If a man argues for a very strict canon on that ground, he must not find fault with someone else who on the same ground argues for a very loose one. The whole discussion is pulled down from the category of pure morality to which it is evident our Lord was raising it in His reference to Moses. Whatever canon on divorce or any other moral question our

Church may pass, it will not legislate on the grounds Mr. Lewis approves so long as it is guided by the Holy Spirit. To descend to expediency, which is another name for casuistry, would result in losing sight of right and truth and honor or of any absolute value for their own sakes. Nor will conscious men be frightened by charges directed at "shallow minds."

Ware, Mass., Nov. 10, 1902.

ARTHUR CHASE.

A CORRECTION.

To the Editor of *The Living Church*:

IN YOUR issue of Nov. 8th you courteously gave space to my article on Dr. De Costa's book *From Canterbury to Rome*. I merely desire now to call your attention to the omission to print the word "not" before the word "descry," thus totally changing the meaning of the sentence and preventing it from harmonizing with the context. It should read: "He would be a dull reader of the signs of the times who would not descry the domination of Catholic teaching in the not far distant future."

THE AUTHOR.

A BRAND NEW SCHEME.

To the Editor of *The Living Church*:

HAVING recently been the recipient of a number of circulars, pamphlets, Church papers, and so on, setting forth alluring schemes through which we of the clergy may lay by a competence for our declining years, and our future vestries be rid of the burden of Church support, it has occurred to me that there is room for yet another scheme, and that you and I might combine our energies and help along the good work with profit to ourselves. What do you say to organizing a joint stock company for the purpose of raising persimmon trees in the South? Good sound persimmon logs are worth at least \$10 a cord for manufacturing loom shuttles, shoe lasts, and some other articles. Lands capable of raising fine persimmon trees can be bought in Georgia or Alabama for \$3 per acre. In our circular we can show the constantly increasing demand for looms in the South, and bring out in fine array the number of shoes made annually. We can offer blocks of the land to shareholders, clergymen and vestries preferred, and appoint salaried officers, among ourselves, to attend to the business. I would be content with the salary of a missionary Bishop for my share. We can show that while the trees are growing, cotton can be planted in the space between, and call attention to the fact that lands in those states have made as much as two bales to the acre at a nice profit. Then, by way of interesting some of our Northern friends, there would be the training school for the negroes employed on the plantation. Among the side products we might mention the fact that persimmon beer is highly esteemed by the lovers of good things, and the fruit from our plantation, by affording a good non-alcoholic beverage, would be of inestimable benefit to the temperance cause. Then the opossum, fattened on the luscious fruit of the trees, will appeal to all gourmets. Really, a good figure could get up a good scheme on this basis, and you could get it before the public cheaply by sending out "sample" copies of your paper, filled with it. It would have this advantage over all the other schemes that have come to my notice: we could at least furnish the stockholders with enough unripe persimmons to draw their lips up to the proper pucker to whistle for their money.

Yours truly,

F. B. TICKNOR.

THE NECESSITY FOR COURTS OF APPEALS.

To the Editor of *The Living Church*:

RECENT events in the Church, not yet thoroughly ventilated, lead me to feel that it may be well to have published for the benefit of whom it may concern, the following extract from a book now unfortunately out of print. The book is Dr. Francis Vinton's *Manual on Canon Law*, and the words are on pages 153, 154. The manual is in the form of Catechetical instruction:

"Q. Has the General Convention exercised its Constitutional and inherent prerogative in providing a code of laws, and a system of judicial proceedings?"

"A. No. The comprehensive and thoughtful Canons proposed by Judge Murray Hoffman in the General Conventions of A. D. 1856, and A. D. 1859, failed. The history of this article of the Constitu-

tion demonstrates that, from the beginning, the legislation of the Church on this subject is fragmentary, slow, suspicious, and unjust." (Dr. V. is referring to what was then Art. VI. in 1868. It is now, with certain changes, to be hereinafter noted, Article IX. of 1901.)

"Q. What crying enormity prevails, for lack of just and wise general Canons for the trial of Presbyters and Deacons?"

"A. Besides the inequality and uncertainty in regard to offences in different Dioceses and the modes of trial, there is no *Court of Appeal* made possible to clergy convicted by Diocesan Courts.

"Q. Why is the denial of the power of appeal so enormous a wrong?"

"A. Because the right of appeal belongs to the meanest of human beings. In every civilized country it is fundamental. It was guaranteed by the Pagan Roman Law to every citizen, and St. Paul availed himself of it. It is a portion of British Liberties which we have inherited from the Church and the State. It is a right under the Constitution of the United States, and is incorporated in the 'Bill of Rights' in every State. It is a right under the law of God to the elder Church and is confirmed to the universal Church of Christ by the New Testament, by Catholic canons, and by the uninterrupted consent of Councils, of Fathers, of Judges, and of Courts of Law. The Presbyters and the Deacons who suffer the misfortune of being convicted after trial by Ecclesiastical Courts in a Diocese in the Protestant Episcopal Church, are the only men on the face of Christian civilization who are deprived of the human right of appeal.

"Q. What commentary does Dr. Hawks make on this Article?" (Art. VI., as it used to stand in the Constitution.)

"A. He says: 'This is the only clause in the Constitution relating to the important subject of the Judiciary. At the time it was adopted, had the effort been made to leave the subject in the hands of the General Convention, it would have produced strong feelings of opposition to union. Uniformity of judicial proceeding and judicial decision is, of course, not to be expected under such an arrangement as leaves them with the Dioceses; and yet both are of great importance to the Church. In fact, the weakest and most ineffective part of our whole ecclesiastical system is in the department of the Judiciary' (Hawks' *Constitution and Canons*, p. 34). 'In vain does any one ask, What is the law? No man can say. The convict of a Diocese doubting, as well he may, under such circumstances, the propriety of his intended punishment, would fain APPEAL to some tribunal competent to adjust these conflicting interpretations. But where is such a tribunal? Nowhere in the Church.' 'We need a *Court of Appeals*, with power authoritatively and finally to settle the true interpretation of Constitution and Canons *ut sit finis litium*' (Hawks' *Constitution and Canons*, p. 57).

"Q. What is the view of Judge Hoffman?"

"A. He argues and pleads the necessity of the establishment of a judicial system, and rests the power and the responsibility on the 'inherent power of the General Convention prior to, and not derived from, a grant in the Constitution' (Hoffman's *Law of the Church*, p. 168)."

Since Dr. Vinton wrote and quoted the above transcribed words, it has taken the General Convention just *thirty-one years* to effect any change in what was Article VI. of the Constitution, until 1901. In 1901 it was reconstructed and numbered Article IX., in which Article it has simply granted a *permission* to "Establish or provide for the establishment of Courts of Review of the determinations of Diocesan or other trial Courts." But the General Convention has in no wise enacted Canons to make effective this very tardy permission. It is high time that this be done by the next General Convention. It would also be to the advantage of justice if the Canon providing for the trial of a Bishop were radically reconstructed.

St. Paul's Rectory, J. ANDREWS HARRIS,

Chestnut Hill, Philadelphia, Presbyter of Pennsylvania.
Nov. 12th, 1902.

MEMORIAL FOR FATHER DOLLING.

To the Editor of *The Living Church*:

AS YOUR readers may be aware, for some months past there has been a movement on foot in England to erect a suitable memorial to the Rev. R. R. Dolling, late vicar of St. Saviour's, Poplar, London. A committee is now at work, of which the Bishops of London, Rochester, and Stepney are members, receiving subscriptions toward the end in view, the erection of a convalescent home to be known as the Dolling Memorial at some convenient spot in the south of England. This will be in charge of the Misses Dolling, who labored so faithfully for years with their brother, both at Landport and in East London.

The committee are endeavoring to raise fifty thousand dollars in order to carry out their object, of which the sum of \$18,350 has already been received.

It is hardly necessary to refer to the notable visit of Father Dolling to the United States and Canada in 1898, when he

traversed the continent from Maine to California, ministering to thousands of souls. Many of them, upon seeing a proper appeal, may be moved to help swell the amount above mentioned. A few have already generously responded to the request published in recent numbers of *The Angelus*, which paper is the English committee's agent in this country.

It is the hope of the writer that the Editor of THE LIVING CHURCH may be willing to coöperate in the matter and also receive subscriptions for the "Memorial." T. E. SMITH, JR.

Chicago, Nov. 15th, 1902.

SOCIALISM AND CHRISTIANITY.

To the Editor of *The Living Church*:

I DO not like rejoinders, but the answer of the Rev. Mr. Williams is of such a character that I should not be justified in dropping the matter. His answer stoops to the plane of the capitalist argument against Socialism.

"Government and coöperation are in all things and eternally, the laws of life; anarchy and competition, eternally and in all things, the laws of death." Anarchy is chaos; Socialism is complete harmony. If the "mildest form" of the one can be stretched so as to "touch" the "lower forms" of the other, two things so far apart, we have little to fear from a junction so attenuated. By the same kind of argument, the heathen may say that Christianity "touches" Mohammedanism, hence Christianity is dangerous, and he would nothing of it. It is really about time that this blunder should cease to be made by well-intentioned and well-informed persons.

The *Century Dictionary* furnishes a fairly good definition of Socialism, which is as follows:

"A theory or system of local organization which would abolish entirely, or in great part, the individual effort or competition on which modern society rests, and substitute coöperation; would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments of production, the joint possession of the community."

See also: *Standard Dictionary*, Webster, and Worcester; consult the writings of Dr. Ely, of the University of Wisconsin, a Churchman, by the way, and the lectures of Dr. Howerth, of the University of Chicago. The national and state platforms of the Socialist party in the United States are in harmony with these authorities.

Nor does Socialism "repudiate Christ of the Holy Gospels." It repudiates nothing except the existing capitalistic system of greed. Socialism is purely a political programme, having as its ideal the Coöoperative Commonwealth. If occasionally an individual Socialist repudiates Christianity, so do individual Democrats and Republicans. Do not condemn him too hastily; even this lone individual seldom attacks the Church unless he is first attacked by the Church. Considering the treatment often meted out to Socialists and to workingmen generally by the clergy, I wonder that so large a proportion of them are staunch Christian men and loyal to the Church. In this connection it may interest Mr. Williams to know that a large proportion, if not indeed a majority, of the state organizers of the Socialist party in this country, are clergymen.

Christianity holds before us two great conceptions: "The fatherhood of God and the brotherhood of man." As to the first of these two conceptions, the Socialist, as such, has no more nor less to say than the Democrat or Republican; but Socialism, as proposed by the Socialists throughout the world—the same that "one hears preached at the street corners, and spouted from soap boxes"—involves the thought of universal human brotherhood as nothing which I have ever heard preached from a pulpit does.

This movement will revolutionize society; it already commands between seven and eight million votes; it is making men of all nations and creeds, comrades. Will you help, or will you hinder? Socialists, such as are made by the preaching on the street corners, are bound together by a bond of brotherhood often stronger than the ties arising from Christian fellowship tainted by the withering touch of capitalism.

Why does the Reverend gentleman deprecate street preaching? Did not Christ preach on the street, and on the mountain? There is where He found God's poor. They heard Him gladly. He did not preach in palaces and to cushioned pews. The rich, the well-filled, "the higher class of thoughtful men," would not hear Him in that day; neither will they hear of real Socialism in this; and would it not be a pity if the words of our Blessed Lord should become applicable to God's chosen ambas-

sadors: "Behold, your house is left unto you desolate; you knew not the day of your opportunity"? ISAAC PETERSON.

Minneapolis, Minn., Nov. 15th, 1902.

THE POWER OF MISSION.

To the Editor of *The Living Church*:

IN A Convention address, the late Bishop of Long Island, Dr. Littlejohn, in deplored the frequent clerical changes with the corollary of closed churches and unbenedicled clergy, spoke further of the admitted advantages of the systems of the Romanists and the Methodists, with mission from above, not from another source, as in Congregationalism. The point to consider is, not that the Bishops should thus have the power of mission, but that they possess it already, some of them ruling their Dioceses in a right, i.e., in an Episcopal way, as those of Chicago, Central New York, Florida, Georgia, and all the Missionary Bishops. What some are thus doing so well, all can do if they will; at least they can do more in checking Congregationalism than they are doing now.

They should begin with the young neophytes, telling them, as before each ordination, that the ministry does not mean a bed of ease, but a life of sacrifice and service, giving them to understand what the Church holds, that a rectorship is for life, warning them against frequent clerical changes as tending to obscure this teaching, and assuring them that as long as they are faithful in their cures, the arm of authority will be around them.

They should always use the institution office, and never allow it to be used save by one of their own order, as on these occasions the laity can best be by them reminded of *their* obligations. The question of financial support will of course come up, but the experience of all ages having proved the giving of the tithe to be the best means of raising money, the first thing needful is for the Bishops to give this their *imprimatur*, then there can be no question as to it being scriptural and right.

In missions, there can as well be no question as to the Episcopal appointing power, which should also be exercised in combining two or more stations of this kind, when this is necessary. Some of the smaller parishes should also be reduced to missions. When any parish becomes vacant (although in a well-ordered episcopal system vacancies of any kind ought to be exceedingly rare) the Bishop becomes rector, and he can, as he should, appoint a *locum tenens* as his personal representative during the interregnum. Not the least argument, in addition to others advanced for more of this appointing power from above, is the one that thus can be largely prevented, and perhaps in time put an end to, the loss of our clergy to secular life, in renunciation of their orders or to the Roman obedience.

May the day be not far distant, when as Anglicans we may all experience the joy of being directed by, and of submitting to, authority in all things.

T. A. WATERMAN.

THE ADDRESS OF THE BISHOP OF ALBANY.

To the Editor of *The Living Church*:

THE Bishop of Albany is apparently satisfied with his Convention address of a year ago, so far as it related to the name of the Church.

Is his statement consistent with itself?

The Bishop says that he had hoped that the title of the Prayer Book might be amended so as to read: "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church," and then adds that Episcopal is only another way of saying Apostolic, and that the term Protestant has outlived its original application and is a good word as meaning witnessing for the truth. Now the question which a stranger would naturally ask on reading this amended title would be: "What Church?"—The Episcopal Church? But as there are other 'episcopal' Churches, would it not be better to take Protestant as our descriptive title—a title now available?

Whatever may be said concerning those who are addicted to aping "Roman and mediæval terms and modes of worship," it must not be forgotten that popular Protestantism makes little, if any, distinction between these, and those who, like the Bishop, assume the Catholic name and stand for Catholic doctrine and rites.

It is quite true that our political name is as queer as our ecclesiastical one. In the former the people of this land do not style themselves Americans, in common speech they always do. But then nobody contests it. Neither the Canadians nor the

South American peoples speak of themselves commonly as Americans, and so the confusion of the title, United States, does not arise.

Perhaps the earlier meaning of Protestant has disappeared, but are we so content with its present signification here and in England as to be willing to bear it simply to signify that we are not Roman Catholics?

Nor are the Romans the only religious people who treat our claim to Catholicity with something of contempt. If sectarians generally regard our Catholicity as doubtful and our Churchmanship, with a capital C, as presumptuous, can we blame them?

To be consistent we should abide by our inconsistency, style ourselves either "Protestants" or "Episcopals," and stop talking of our Catholic heritage and our "claims of long descent."

It may be hard to settle on a euphonious and consistent name (however did the Wesleyan "society" become an Episcopal "Church"?), but there ought to be some difficulty in retaining in its integrity a name, half of which is claimed by opposing religious bodies about us, while we think of ourselves, if we dare not speak of ourselves, as the American Catholic Church.

If we may not use the restrictive adjective against which we are, perhaps properly, warned, what is the matter with putting the horse before the cart and calling ourselves the Catholic American Church?

Would it not be better to plant the flag and bring the army up to it, than to bring the army up to the flag before the flag is up? The world will accept whatever title we adopt, but it will only wonder and smile at a Church which insists that it is Catholic and is content with a name which implies that it isn't; whose members say, day by day, "I believe in the Holy Catholic Church," and yet find it possible to speak of the venerable and pathetic associations of a name which nobody uses as a whole, nobody defends in its parts, and, whether in whole or in part, nobody would choose if the Church were new and somebody said: "Name this Church."

I have not seen or heard the name I respectfully suggest: "The Catholic American Church." FRANCIS R. BATEMAN.

Scranton, Pa., Nov. 15th, 1902.

To the Editor of *The Living Church*:

AS THE aforesaid Rt. Rev. Father in God has three times laid sacramental hands on me, I am sure he will not accuse me of having "crept in unawares, and creeping on, a laughing-stock to Roman, and a stumbling-block to Protestant Christians." American Catholics are not so much accused of creeping as of going too fast; a stumbling-block is not a thing of evil, for I. Cor. i. 23 tells us that "Christ crucified is unto the Jews a stumbling block"; and thirdly, any Roman controversial book will show at a glance that "American Catholics" are to Italian schismatics about as agreeable a laughing-stock as a case of double mumps!

The beloved Bishop says: "Ninety-nine times out of a hundred, our own designation is accredited to us when we are spoken of simply as Churchmen." Now my own observation has been, while not guaranteeing that my statistics will float, that 99 44-100 per cent. of country sectarians call us 'Piscopals!' With all filial respect to one whose Holy Orders connect me back to those Evangelical days in the Holy Land, when the only protestant episcopal bishop was Judas Iscariot, and the rest believed in One, Holy, Catholic, and Apostolic Church, even if it was one of the smallest religious bodies in the Holy Land; I must take issue with his Catholic lordship for apparently uncharitable provincialism. "I am a stout Protestant . . . anti-Roman to the core; but I am equally un-Presbyterian. And yet I do not call myself either a Protestant or an Episcopalian." Then why nickname the Bride of Christ with both? Would it not be more modest to have P. E. Bishops in the Catholic Body of Christ (Eph. I. 23), than to have Catholic Bishops in a nominally P. E. Bride of Christ, as at present? It almost seems sacrilegious to disguise her under the misnomer the Bishop is contending for so stoutly. Physically I am a thin Catholic, and non-Roman, but not in any respect anti-Roman Catholic, any more than I am anti-Greek Catholic or anti-Salvation Army. My Rt. Rev. Father also contends that he is equally un-Presbyterian, and yet he is the episcopal Bishop who made me a presbyterian presbyter (I. Tim. iv. 14) in THE CHURCH church at Albany.

One of my most regular attendants, when I told her that 100,000 Polish Roman Catholics, and goodness knows how many thousand Greek Catholics, were petitioning to come into the Church, replied, "Well, the House of Bishops ought to meet

right away to prevent it!" So also the Bishop of Albany does not seem to yearn much for outside Catholic brethren, so long as we Churchmen are self-satisfied with glorified P. E.'ism, "all rich with reverent memories . . . signal flags . . . and suggestions of tautology, of limitation, of modernness, . . . and the long addition which precedes its geography."

And even if it is expedient to conceal with a P. E. sectarian veneer the Holy Catholic Bride of Christ for the sake of the "Protestant Churches . . . who, whatever their deficiency, at least acknowledge the validity of our" Apostolic Succession (Did any one say Henry?), still even among initiated Churchmen in the Diocese of Albany there might be one hundred Church sextons who could answer the Bishop without a blink, "that they had never seen the Cath'lic Bishop."

Finally, the Church of our Lord Jesus Christ in the United States is the AMERICAN CATHOLIC CHURCH. No American citizen who believes the Creeds can for one instant deny that. To call her so is to give the "Italian Mission of 1570" a solar plexus blow. It is beside the mark to say "that is imitating Rome, in her restriction of the universal by the particular adjective." Who denies that the Church in Rome is the Roman Catholic Church? Who denies that the Church in England is the Anglo-Catholic Church? It would be un-Catholic to speak of the Roman Catholic Church in England, or the Anglican Catholic Church in Rome or the United States. A geographical adjective is an un-Catholic limitation only when it gets off its own map, so to speak. AMERICAN CATHOLIC simply states the geographical and ecclesiastical fact in terms so simple as to be understood by the whole world. To besmirch the mystical Bride of Christ with a P. E. sectarian nickname is like calling one's own mother a foul name.

How long, O Lord, how long? Cannot the Bishop of Albany, whom we all love and admire, on two Continents, see that he has an opportunity of going down to history as a princely leader of the Holy Catholic Church, instead of being a reactionary P. E. "Presiding Elder" who seems to think that "home reunion" with Protestant Churches (*sic*) which supposedly includes Unitarians and Mary Eddyites, "whatever their deficiency," is more desirable than Unity in "My Church" of the Gospel and of history, in its Greek and Western communions?

A "stout Protestant" should not echo the arrogant Roman assumption that we are not Catholic Churchmen, but P. E. sectarians. All the year round Rome keeps the feast of the Perpetual Assumption in illogical argument. It ought not to be any party matter for High, Low, Broad, and Ritualists, "crept in unawares," to all join hands and, as the AMERICAN CATHOLIC CHURCH, crowd the "Italian Mission of 1570" clear off the Boardwalk.

What American Churchman is there who does not love Bishop Doane? Who could more influentially lead the American people from the quagmire of timid "expediency," to the Catholic City set on the hill of Sion, the Church of the living God?

(Rev.) J. M. RICH.

To the Editor of *The Living Church*:

CRAVE permission to comment upon some extracts which I will make from a recent episcopal address; as the words to which I demur are calculated to do harm:

"The word protestant has outlived and survived its original application, which nobody thinks of now, and in itself is a good word, as meaning witnessing for the truth."

Certainly this assertion is a novel one. Protestantism may witness *against* this, that, or the other thing, in her own death-giving way; but to speak of her as bearing witness to or "for" the truth, is to contradict all history. The very word did not exist during the first 1,500 years of the Church's life; and ever since then, the effect of what it represents, has been to sow schism broadcast, and create hundreds of sects, each one of which has, in its turn, denied (and those yet existing still deny), some part or other of the Catholic Faith, the truth of God.

"I am a stout Protestant, and have a deep sense of sympathy with much of the common Protestantism which we share with the other reformed communions. I am anti-Roman to the core, but I am equally un-Presbyterian."

"Other reformed communions!" Which are they? At the time of the Reformation, they did not exist. We must therefore speak of them as "formed," not "reformed," for one cannot reform that which is not. The last part of the sentence, as an assertion of fairness ("equally"), is disingenuous, for "anti" is not the equivalent of "un." Would its author be willing to have

it read: "I am anti-Presbyterian to the core, but I am equally un-Roman"?

"Changing a name is a serious matter."

But what is desired is not a "change." It is that a nickname be discarded. If, when our Holy Mother Church was 1700 years old, an opprobrious epithet was, in one country, tacked onto her honored name, no loyal child of hers can be blamed for refusing to call her by it, and for doing all in his power to persuade the rest of the family to act in like manner.

"It" (i.e., what I have called the nickname) "is all rich with reverent memories, and has gathered to itself for these 113 years not barnacles that hinder its progress, but rather signal-flags of venerated names and various devices, which attest and adorn its progress in the more than century since the ratification of the Book of Common Prayer."

Is it possible that the subject under discussion was this Branch of the Catholic Church? "Reverent memories"; "the more than century"! "Signal-flags of various devices"; "these 113 years"! And all to eulogize the miserable millstone hung about the neck of this National Church during the latest sixteenth part of the life of the Anglican Communion!

"The great religious organizations which, in the haste of a needed reformation, lost some things which we have retained."

"The great (!) religious organizations" in question were not in existence at the time of the Reformation, and therefore could not lose "some things," or anything. They made themselves, for the purpose of ostentatiously throwing certain truths away, in which they fully succeeded.

"The communions which, whatever their deficiency, at least acknowledge the validity of ours" (Orders).

And why? Because, discarding the truth of the Apostolic Succession, they don't care a button whether we have it or not. All "orders" are alike to them!

"The great Presbyterian Church."

The Presbyterian society is of human origin, and therefore no Church at all.

"Let us make the Church more Catholic, in its close and intimate communion with the eighteen centuries of the past."

Good;—but see what instantly follows:

"Let us accept what has a certain venerableness in it, as the legal and technical title," etc.

Let us run with the hare, but hold with the hounds. Let us continue to give our assent to the present miserable form of words, with (as we are told in the same breath) "its suggestions of tautology, of limitation, of modernness, and of incompleteness"; for, lo and behold, it is "all rich with reverent memories," and the wonderful "signal-flags," etc., that it "has gathered to itself for these 113 years"!!

GEO. W. DUMBELL.

Goshen, N. Y., St. Machutus, 1902.

MISSIONARY LITERATURE.

To the Editor of *The Living Church*:

IN YOUR issue of November 15th was a letter from the Rev. S. J. French regarding the *Spirit of Missions*, which I wish to commend most heartily. I have received notice from the Board of Managers of the leaflets which they issue and send out free of charge and once only have I sent for any of them. I gave them out to my people and most of them did not even take the trouble to take them home from church. Besides, when people are not regular in their attendance, it is difficult to get them in the hands of all. And as Mr. French says, people will not read tracts and leaflets, and so the money which the Board spends for their publication is practically wasted. I have a rural parish and I do know that many of my people cannot afford to subscribe for the *Spirit of Missions*. Many of them do not believe in Missions, and if they had the *Spirit of Missions* coming to them each month, they might become interested, at least there would be some chance of their doing so.

W. M. PURCE,
Rector Grace Church, Ossco, Ill.

THE SECRET of a quiet heart—which is by no means equivalent to a torpid one—is to keep ever near God. Stayed on Him, we shall not be shaken and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God; and circumstances in their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is at our right hand.—*Alexander Maclaren*.

Literary

Religious.

Suggestions on Prayer. By Lucy H. M. Soulsby. London and New York: Longmans, Green & Co. Price, 50 cts.

The Ruling Quality. A Study of Faith as the Means of Victory in Life. By Herbert Lockwood Willett. Chicago, New York, Toronto: Fleming H. Revell Co.

The above named books are short devotional treatises on themes of permanent importance to the Christian: Prayer and Faith.

It is strange that we should ever need to be persuaded to pray; but the necessity is apparent, and there are few Christians who do not feel it. Miss Soulsby writes helpfully on "Difficulties in Prayer," and pleads for perseverance. "If we dig channels by resolute regularity and reverence in prayer, the River of God's Grace will some day flow through those channels with a spirit of devotion which now seems far from us." The closing chapters contain "Short Forms for Morning and Evening Prayers," together with questions for self-examination. In so short a compass, it would be hard to find a more stimulating book on this subject which touches the spiritual life at its centre.

The Ruling Quality presents Faith in various aspects, especially in the relationship to Power, Enthusiasm, Courage, Humility, and Love. It is written in pleasing style, and contains many thoughts that are uplifting. We wish the author had made clear the fact that Faith upon the part of man is primarily an attitude of the soul toward God. "Confidence, hopefulness, optimism, acceptance of the programme of life," are not Faith, but are rather the result of Faith. We believe in God; we receive the revelation of Himself which He has given us; then these qualities of soul, these right relationships toward life and men, flow to us from Him in whom our Faith securely rests.

E. W. W.

The Revelation of the Holy Spirit. By J. E. C. Welldon, D.D., lately Bishop of Calcutta and Metropolitan of India and Ceylon. New York: Macmillan & Co. Price, \$1.75.

Bishop Welldon has given us in this work a valuable and scholarly contribution to the literature concerning God the Holy Ghost. He considers the Revelation first in the Old Testament, then in the Gospels, then in the other books of the Bible. Following this he takes up the Revelation of the Holy Spirit in the Fathers, the Creeds, and, finally, in history.

The last chapter is particularly valuable in its discussion of the Inspiration of Holy Scripture, Holy Orders, and the influence of God's Spirit in Councils and in individual souls.

The whole work is a very valuable study of the subject, and thoroughly satisfactory to a Churchman.

The Ten Commandments. By R. W. Dale, LL.D. New York: Thomas Whittaker, Price, \$1.50.

This is a re-print of lectures delivered over thirty years ago by the celebrated Nonconformist preacher, Dr. Dale.

With the exception of the lecture on the Second Commandment, where the lecturer forgets that the Incarnation modifies the prohibition to make representations of God, the treatment of the subject is helpful and practical.

Anima Christi. Devotional Addresses. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. New York: Longmans, Green & Co.

Twelve addresses delivered at celebrations of the Holy Communion. Somewhat mystical and obscure for ordinary readers; but doubtless useful for people on a higher plane of devotion.

A Short History of the Christian Church. For Students and General Readers. By John W. Moncrief, A.M., Associate Professor of Church History in the University of Chicago. Chicago: Fleming H. Revell Co.

This is hardly more than a syllabus, and being from an ultra-Protestant standpoint, it can be of little or no use to a Churchman. The only valuable thing about the book is the list of books and authors, which is quite full.

Of course, on Christian doctrine the author is hopelessly astray.

Students' History of the Greek Church. By the Rev. A. H. Hore, M.A. New York: E. & J. B. Young & Co. Price, \$2.50.

The introductory chapter gives an interesting account of some characteristics of the Greek Church. Then follows a sketch of the history of the Greek Church in the Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, from the Council of Nicea. Part II. treats of the Greco-Russian Church and is valuable as giving a good deal of information about the Orthodox Church in

Russia, which is not as well known as the departments of Church History. The book concludes with a chapter on the Reunion of Christendom.

The matter is of necessity very condensed, but the information is reliable.

The Christian Point of View. Three Addresses by George William Knox, Arthur C. McGiffert, and Francis Brown, Professors in the Union Theological Seminary, New York. New York: Chas. Scribner's Sons, 1902.

These writers say that Theology must be Christian, by which they seem to mean ethical, and with "the life purpose of Jesus Christ" as its constructive principle. What is meant is that a very great portion of the historic Faith of Christendom should be thrown overboard.

The basis of what remains is very uncertain. Dr. McGiffert says that "Of the genuineness of many of His [our Lord's] utterances recorded in one or another of our gospels, we cannot be altogether sure." Professor Brown bows out much of the Old Testament and commends the residuum, distinguished from the rest by private judgment, as having "religious value"! These gentlemen "know nothing"—a favorite expression of one of them at least—of Catholic authority. What is there left?

Except as an illustration of the "down grade," these lectures have no value whatever.

F. J. H.

The Words of Jesus Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. By Gustaf Dalman, Prof. of Theology in the University of Leipzig. Authorized English Version by D. M. Kay. I. Introduction and Fundamental Ideas. Edinburgh: T. & T. Clark, 1902. Imported by Chas. Scribner's Sons, New York. Price, \$2.50 net.

The writer's aim is "to ascertain the meaning of the words of our Lord as they must have presented themselves to the ear and mind of His Jewish hearers." He rejects the idea of an original Hebrew or Aramaic Gospel, and accounts for Semitisms in the Greek Gospels by the influence of oral traditions in Aramaic. He assumes that our Lord spoke in Aramaic, and endeavors to ascertain the actual Aramaic words employed by Him, making use of Talmudic and other Jewish writings.

The volume is essentially a study of certain words, and a very exhaustive one. The author takes up the words connected with Divine sovereignty, the future æon, eternal life, the world, Lord, the Father in heaven, and other Divine Names, evasive modes of reference to God, the Son of Man, the Son of God, Christ, the Son of David, the Lord (as a title of Christ), and Master.

The book is quite too rich in detail and too technical to be examined here. It is enough to say that it is written for linguistic experts, and deserves their attention as an example of searching method and cautious scholarship.

In Paradise; or, The State of the Faithful Dead. A Study from Scripture on Death and After Death. By Charles H. Strong, A.M., rector of St. John's Church, Savannah. Third Edition. New York: Thomas Whittaker. Price, \$1.45.

The fact that this book has reached a third edition, shows that it has filled a want. The clergy will find it a useful book to give to mourners in their congregation.

Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. C. A. Row, M.A. Sixth Edition. New York: Thomas Whittaker. Price, 75 cts.

A reprint of a standard book on Evidences.

Miscellaneous.

James Chalmers: His Autobiography and Letters. By Richard Lovett, M.A. Chicago: Fleming H. Revell Co.

The story of a great missionary must always be a fascinating story to all who are interested in the progress of Christianity, or indeed to any who can appreciate heroism and devotion. In the missionary annals of modern times there is no life fuller of interest and stimulus than the life which was crowned with martyrdom in New Guinea in the April of last year. One lays down this volume with the conviction that here was a great man and a great Christian: this is the way missionary work should be done. The story is very simply told—much of it in Chalmers' own words—but is only the more impressive for that. It holds one's attention from the beginning in the Scotch village to the end that, notwithstanding its tragedy, one feels so fitting.

The book, too, throws much light on the working of Missions. There is much evidence, if such is needed, in the story, of the simple piety of many of these islanders, so lately fierce cannibals, of the power of the Gospel to transform the most degraded lives. Incidentally is illustrated the tendency of mission boards to interfere when they have no knowledge of local circumstances. There are some good remarks on the habitual attitude of government officials toward missions and missionaries (pp. 252-3); and of the kind of men needed for the work (p. 214). Chalmers' sound common sense is shown in this, and in what he says in regard to interference with native customs (p. 257). Very striking is his humble estimate of

himself and work, and his refusal to regard himself as doing anything great. But a few weeks before his martyrdom he writes: "Let us be done forever with the cant about hardships when there are none, or comparatively few."

A Chinese Quaker. An Unfictitious Novel. By Nellie Blessing-Eyster. Chicago: Fleming H. Revell Co.

It is a little difficult to determine whether this volume should be classed as fiction or under the literature of Missions. The preface assures us that the principal facts of the narrative are true, and are merely cast in a fictitious frame-work. We may therefore take it as the biography of a Chinese boy who came under the influence of a Quaker lady in San Francisco, was educated as an American, and has returned to China, where he is now following an important business career. We regret that it was thought best to introduce any element of fiction into the story of Sing. Such a career as his is much more interesting than any novel can be. The book is exceedingly interesting, even apart from its hero, from the amount of information it gives as to the state of China and of the Chinese in this country. Anyone interested in the Chinese will do well to procure it. Such a life as that of Sing gives one new conceptions of Chinese character.

The Poetry of Robert Browning. By Stopford Brooke, M.A. New York: Thomas Y. Crowell & Co. Price, \$1.50 net.

In spite of Browning societies, in spite of frequent exploitation by one and another admirer through the columns of literary journals, Robert Browning's poetry has been, and will remain, caviare to the public. We fear that even the splendid and remarkable book Mr. Brooke has now published will find its way to those friends of the poet only who hold an abiding love and reverence for his genius, and who reach glad hands toward any new appreciation of their idol. The reason of this is not far to seek, and most humbly must it be confessed. Robert Browning's poetry is most subtle and profound, perhaps the most so since Shakespeare, and men must think who would understand the poet's intent.

Mr. Brooke has brought to this study a mind well equipped by nature and the study of the best literature over a period of many years. His study of Tennyson published recently gave him a standard for comparison which he has freely used in the study of the contemporaneous poet. He says in a comparison of the two: "Parnassus, Apollo's mount, has two peaks, and on these, for sixty years, two poets sat, till their right to these lofty peaks became unchallenged. Beneath them during these years, on the lower knolls of the mount of song, many new poets sang; with diverse instruments, on various subjects, and in manifold ways. They had their listeners; the muses were also their visitants; but none of them ventured seriously to dispute the royal summits where Browning and Tennyson sat, and smiled at one another across the vale between."

Here is the song of a poet himself, lifted in glowing tribute to his master.

The book is full of fine distinctions, lucid interpretation, and comprehensive explanations.

Letters from a Self-Made Merchant to his Son. By George Horace Lorimer. Boston: Small, Maynard & Co. Price, \$1.50.

This is a delightful book of "letters written by John Graham, head of the house of Graham & Co., Pork Packers in Chicago, familiarly known on 'Change as Old Gorgon Graham, to his son, Pierrepont, facetiously known to his intimates as Piggy."

The letters are packed full of wisdom under a grotesque exterior. Anyone reading the book with his eyes open will find much that will be of use to him in his life.

The illustrations are also remarkably good.

Tudor and Stuart Love Songs. Selected and edited by J. Potter Briscoe, F.R.S.L. New York: E. P. Dutton & Co. Price, \$1.50.

A handsome volume of English love songs of the sixteenth and seventeenth centuries and the early part of the eighteenth, much of it familiar, of course, is here offered to the general reader. Some of the 113 poems included in the book are not easily accessible to anyone but the student, and in this attractive form will receive a welcome from a larger public. The only biographical particulars are the years of birth and death, given in the table of contents. Ample margins, initial letters, good paper and type, and a cover design in white, green, and gold, add to the pleasing effect.

A NEW Recipe Book, made very handsomely and including half-tone reproductions of some of the tempting dishes, is entitled *With a Saucepans Over the Sea: Quaint and Delicious Recipes from the Kitchens of Foreign Countries*; selected and compiled by Adelaide Keen. The volume presents to the housekeeper a large number of dishes of foreign concoction, giving the opportunity to present on our tables many of those which delight the appetite of people in other lands. Many of these will undoubtedly be enjoyed in this country as well. The publishers are Messrs. Little, Brown & Co.

A NEW and cheaper edition of Bishop Whipple's *Lights and Shadows of a Long Episcopate* has been issued by the Macmillan Co., the price being \$2.00 net.

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER X.

FOXY.

AFTER the expulsion of the master, the Twentieth School fell upon evil days, for the trustees decided that it would be better to try "gurl" teachers, as Hughie contemptuously called them; and this policy prevailed for two or three years, with the result that the big boys left the school, and with their departure the old heroic age passed away, to be succeeded by an age soft, law-abiding, and distinctly commercial. The spirit of this unheroic age was incarnate in the person of "Foxy" Ross. Foxy got his name in the first instance from the peculiar pinky-red shade of hair that crowned his white, fat face, but the name stuck to him as appropriately descriptive of his tricks and his manners. His face was large, and smooth, and fat, with wide mouth, and teeth that glistened when he smiled. His smile was like his face, large, and smooth, and fat. His eyes, which were light gray—white, Hughie called them—were shifty, avoiding the gaze that sought to read them, or piercingly keen, according as he might choose.

After the departure of the big boys, Foxy gradually grew in influence until his only rival in the school was Hughie. Foxy's father was the storekeeper in the Twentieth, and this brought within Foxy's reach possibilities of influence that gave him an immense advantage over Hughie. By means of bull's-eyes and "lickerish" sticks, Foxy could win the allegiance of all the smaller boys and many of the bigger ones, while with the girls, both big and small, his willingness to please and his smooth manners won from many affection, and from the rest toleration, although Betsey Dan Campbell asserted that whenever Foxy Ross came near her she felt something creeping up her backbone. With the teacher, too, Foxy was a great favorite. He gave her worshipful reverence and many gifts from his father's store, eloquent of his devotion. He was never detected in mischief, and was always ready to expose the misdemeanors of the other boys. Thus it came that Foxy was the paramount influence within the school.

Outside, his only rival was Hughie, and at times Hughie's rivalry became dangerous. In all games that called for skill, activity, and reckless daring, Hughie was easily leader. In "Old Sow," "Prisoners' Base," but especially in the ancient and noble game of "Shinny," Hughie shone peerless and supreme. Foxy hated games, and shinny, the joy of those giants of old, who had torn victory from the Sixteenth, and even from the Front one glorious year, was at once Foxy's disgust and terror. As a little boy, he could not for the life of him, avoid turning his back to wait shuddering, with humping shoulders, for the enemy's charge, and in anything like a meleé, he could not help jumping into the air at every dangerous stroke. And thus he brought upon himself the contempt even of boys much smaller than himself, who, under the splendid and heroic example of those who led them, had only one ambition, to get a whack at the ball, and this ambition they gratified on every possible occasion reckless of consequences. Hence, when the last of the big boys, Thomas Finch, against whose solid mass hosts had flung themselves to destruction, finally left the school, Foxy, with great skill, managed to divert the energies of the boys to games less violent and dangerous, and by means of his bull's-eyes and liquorice, and his large, fat smile, he drew after him a very considerable following of both girls and boys.

The most interesting and most successful of Foxy's schemes was the game of "store," which he introduced, Foxy himself being the storekeeper. He had the trader's genius for discovering and catering to the weaknesses of people, and hence his store became, for certain days of the week, the centre of life during the recreation hours. The store itself was a somewhat pretentious successor to the little brush cabin with wide open front, where in the old days the boys used to gather, and lying upon piles of fragrant balsam boughs before the big blazing fire placed in front, used to listen to the master talk, and occasionally read. Foxy's store was built of slabs, covered with thick brush, and

set off with a plank counter and shelves, whereon were displayed his wares. His stock was never too large for his personal transportation, but its variety was almost infinite, bull's-eyes and liquorice, maple sugar, and other "sweeties" were staples. Then, too, there were balls of gum, beautifully clear, which in its raw state Foxy gathered from the ends of the pine logs at the saw-mill, and which, by a process of boiling and clarifying known only to himself, he brought to a marvelous perfection. But Foxy's genius did not confine itself to sweets. He would buy and sell and "swap" anything, but in swapping no bargain was ever completed unless there was money for Foxy in the deal. He had goods second-hand and new, fish-hooks and marbles, pot-metal knives with brass handles, slate pencils that would "break square," which were greatly desired by all, skate-straps, and buckskin whangs.

But Foxy's financial ability never displayed itself with more brilliancy than when he organized the various games of the school so as to have them begin and end with the store. When the river and pond were covered with clear, black ice, skating would be the rage, and then Foxy's store would be hung with skate-straps, and with cedar-bark torches, which were greatly in demand for the skating parties that thronged the pond at night. There were no torches like Foxy's. The dry cedar bark anyone could get from the fences, but Foxy's torches were always well soaked in oil and bound with wire, and were prepared with such excellent skill that they always burned brighter and held together longer than any others. These cedar-bark torches Foxy disposed of to the larger boys who came down to the pond at night. Foxy's methods of finance were undoubtedly marked by ability, and inasmuch as his accounts were never audited, the profits were large and sure. He made it a point to purchase a certain proportion of his supplies from his father, who was proud of his son's financial ability, but whether his purchases always equaled his sales no one ever knew.

If the pond and river were covered with snow, then Foxy would organize a deer-hunt, when all the old pistols in the section would be brought forth, and the store would display a supply of gun caps, by the explosion of which deadly ammunition the deer would be dropped in their tracks, and drawn to the store by prancing steeds whose trappings had been purchased from Foxy. When the interest in the deer-hunt began to show signs of waning, Foxy would bring forth a supply of gunpowder, for the purchase of which any boy who owned a pistol would be ready to bankrupt himself. In this Hughie took a leading part, although he had to depend upon the generosity of others for the thrilling excitement of bringing down his deer with a pistol-shot, for Hughie had never been able to save copers enough to purchase a pistol of his own. But deer-hunting with pistols was forbidden by the teacher from the day when Hughie, in his eagerness to bring his quarry down, left his ramrod in his pistol, and firing at Aleck Dan Campbell at point-blank range, laid him low with a lump on the side of his head as big as a marble. The only thing that saved Aleck's life, the teacher declared, was his thick crop of black hair. Foxy was in great wrath at Hughie for his recklessness, which laid the deer-hunting under the teacher's ban and which interfered seriously with the profits of the store.

But Foxy was far too great a man to allow himself to be checked by any such misfortune as this. He was far too astute to attempt to defy the teacher and carry on the forbidden game, but with great ability he adapted the principles of deer-hunting to a game even more exciting and profitable. He organized the game of "Injuns," some of the boys being set apart as settlers who were to defend the fort, of which the store was the center, the rest to constitute the invading force of savages. The result was, that the trade in caps and gunpowder was brisker than ever, for not only was the powder needed for the pistols, but even larger quantities were necessary for the slow-matches which hissed their wrath at the approaching enemy, and the mounted guns, for which earthen ink-bottles did excellently, set out on a big stump to explode, to the destruction of scores of creeping redskins advancing through the bush, who, after being mutilated and mangled by these terrible explosions, were dragged into the camp and scalped. Foxy's success was phenomenal. The few pennies and fewer half-dimes and dimes that the boys had hoarded for many long weeks would soon have been exhausted had Hughie not wrecked the game.

Hughie alone had no fear of Foxy, but despised him utterly. He had stood and yelled when those heroes of old, Murdie and Don Cameron, Curly Ross, and Ranald MacDonald, and last but not to be despised, Thomas Finch, had done battle with the enemy from the Sixteenth or the Front, and he could not bring

himself to acknowledge the leadership of Foxy Ross, for all his bull's-eyes and liquorice. Not but what Hughie yearned for bull's-eyes and liquorice with great yearning, but these could not atone to him for the loss out of his life of the stir and rush and daring of the old fighting days. And it galled him that the boys of the Sixteenth could flout the boys of the Twentieth in all places and on all occasions with impunity. But above all, it seemed to him a standing disgrace that the habitant teamsters from the north, who in former days found it a necessary and wise precaution to put their horses to a gallop as they passed the school, in order to escape with sleighs intact from the hordes that lined the roadway, now drove slowly past the very gate without an apparent tremor. But besides all this, he had an instinctive shrinking from Foxy, and sympathized with Betsy Dan in her creepy feeling whenever he approached. Hence he refused allegiance, and drew upon himself Foxy's jealous hatred.

It was one of Foxy's few errors in judgment that, from his desire to humiliate Hughie and to bring him to a proper state of subjection, he succeeded in shutting him out from the leadership in the game of "Injuns," for Hughie promptly refused a subordinate position and withdrew, like Achilles, to his tent. But, unlike Achilles, though he sulked, he sulked actively, and to some purpose, for, drawing off with him his two faithful henchmen, "Fusie"—neither Hughie nor any one else ever knew another name for the little French boy who had drifted into the settlement and made his home with the MacLeods—and Davie "Scotch," a cousin of Davie MacDougall, newly arrived from Scotland, he placed them in positions which commanded the store entrance, and waited until the settlers had all departed upon their expedition against the invading Indians. Foxy, with one or two smaller boys, was left in charge of the store waiting for trade.

In a few moments Foxy's head appeared at the door, when, whiz! a snow-ball skinned his ear and flattened itself with a bang against the slabs.

"Hold on there! Stop that! You're too close up," shouted Foxy, thinking that the invaders were breaking the rules of the game.

Bang! a snowball from another quarter caught him fair in the neck.

"Here, you fools, you! Stop that!" cried Foxy, turning in the direction whence the snowball came and dodging round to the side of the store. But this was Hughie's point of attack, and soon Foxy found that the only place of refuge was inside, whither he fled, closing the door after him. Immediately the door became a target for the hidden foe.

Meantime, the Indian war was progressing, but now and again a settler would return to the fort for ammunition, and the moment he reached the door a volley of snowballs would catch him and hasten his entrance. Once in it was dangerous to come out.

By degrees Hughie augmented his besieging force from the more adventurous settlers and Indians, and placed them in the bush surrounding the door.

The war game was demoralized, but the new game proved so much more interesting that it was taken up with enthusiasm and prosecuted with vigor. It was rare sport. For the whole noon hour Hughie and his bombarding force kept Foxy and his friends in close confinement, from which they were relieved only by the ringing of the school bell, for at the sound of the bell Hughie and his men, having had their game, fled from Foxy's wrath to the shelter of the school.

When Foxy appeared it was discovered that one eye was half shut, but the light that gleamed from the other was sufficiently baleful to give token of the wrath blazing within, and Hughie was not a little anxious to know what form Foxy's vengeance would take. But to his surprise, by the time recess had come, Foxy's wrath had apparently vanished, and he was willing to treat Hughie's exploit in the light of a joke. The truth was, Foxy never allowed passion to interfere with business, and hence he resolved that he must swallow his rage, for he realized clearly that Hughie was far too dangerous as a foe, and that he might become exceedingly valuable as an ally. Within a week Hughie was Foxy's partner in business, enjoying hugely the privilege of dispensing the store goods, with certain perquisites that naturally attached to him as storekeeper.

[To be Continued.]

ONE WHO has not learned to do a disagreeable duty with the same thoroughness and care he would bestow on the pleasantest task he can think of, has not mastered the alphabet of success.

The Family Fireside

THANKSGIVING.

BY THE REV. CYRUS MENDENHALL.

ONE could hardly select a subject more trite. To contribute anything strikingly original is impossible. And why should it be so, when we are ever receiving bounties from the Divine hand?

Minds need to be stirred by way of remembrance. It is well to be told that which we already know, and repetition has its place. When it comes to thankfulness, we can't have too much of it. It's a topic always timely.

The dear Father has so made us and so endowed us that we really ought to be thankful that we live. One day in one year can well be devoted to meditation on this old theme. In some formal way it is proper to "give thanks unto the Lord, for He is good." An ungrateful man is justly held in dislike; all people and all religions condemn ingratitude.

If truly thankful, it is sure to find utterance in some way. Said Francis Power Cobbe: "Our faces ought to reflect back the sunshine of heaven, and the joyful tones of our voices echo its hallelujahs!" We should be prompted to inquire, "What shall I render unto the Lord for all His benefits toward me?" That is practical thankfulness. To wish to return something in the line of deeds or words of unspoken gratitude, is a common law—someone has called it "the justice of the heart."

If you are indeed grateful to a friend, say so. If thankful to God, tell him of it, and find some opportunity to make some return. I don't mean to say you can ever pay the Almighty in some sort of "legal tender." Oh, no! Some things are beyond price; but love can repay for love. As an essayist puts it: "Love repays with itself; that is to say, with gratefulness; and this is a payment that satisfies the equation. On the one side appears a benefit past all commercial valuation, on the other side an inestimable return."

From our children we ask loving obedience, and this God asks of His children: "What shall I render?" Yes, it is a common demand.

"Earth gets its price for what earth gives us;
The beggar is taxed for a corner to die in,
The priest has his fee who comes and shrives us,
We bargain for the grave we lie in."

Reckoning God's gifts, I find I have no equivalent. "I can but give the gifts He gave, and plead His love for love."

"Give thanks unto God." Such giving is accepted by Him, because He is good. Despite disease, loss, fire, flood, drouth, or financial disturbance,

"God's in His heaven—
All's right with the world."

Is the poet's faith yours? You too feel gratitude, and with the chastened Psalmist own, "His judgments too are right." The subject may be old and well worn, but there is beauty in thankfulness, "as appears when it fills a face or an attitude with grace, or an eye with unshed but most visible tears; the music of it when it attunes the voice to a gentle and sweet tone, the oration of it when it makes the dumb eloquent, and the balm of it when it breaks forth into hymns and praise with rapture."

CHEAP PRODUCTION.

BY ROLAND RINGWALT.

OVER and over again industrial history has shown that prices may fall, that wages may rise, and that there may yet be enough profit to warrant capital in carrying on business. The iron exchanges long ago declared in good faith that pig iron could not be sold for less than a certain sum, but that sum has been reduced, cut in half, and again reduced. Even more surprising, perhaps, is the reduction in railroad tariffs accompanied as it has been by heavy advances in wages. Enlarged demand, it is true, often solves the question of solvency. That is to say, if a manufacturer who has sold five wagons at a profit of forty per cent. each can sell five hundred at a profit of five per cent. each, he will not find it necessary to make an assignment.

But one might spend all his leisure for the next generation in talking with specialists and yet be surprised at the various

methods used for the purpose of lessening the cost of production. Machinery is always the great known quantity; the unknown quantities are always growing in number. Articles once thrown away are brought into service; better methods of handling products and avoiding waste are employed; able men are constantly investigating the problem. One who is familiar with railroad statistics knows that a practical method of lowering cost of movement one-half a mill per ton of freight would mean a material saving to a trunk line. That half-mill multiplied by the aggregate tonnage of a busy year would pay for a great many supplies.

The tendency to analyze, sift, compare, and revise existing methods of production is the result of a moral influence. If science can get one-quarter of one per cent. more out of every ton of ore than it could last year that is a gain, and a far greater gain than the mere figures would indicate. Wood, iron, coal, and such articles have no feelings; and workmen have. Reductions of wages have led to strikes and lock-outs, to costly delays, to destruction of property. Even in cases wherein the reductions were accepted there was more or less dissatisfaction. Men who never go to work, stop for dinner, or return to their homes without expressing resentment, are not likely to do their best. A strike often brings with it horrors known and read of all men. A season of irritation, of continual fault finding, of animosity felt by the wage-earner towards the wage-payer, may cause heavy losses known to few but not soon to be forgotten by those few.

Wholly apart from philanthropy, as a hard matter of business, it pays to save money on materials instead of wage bills. The strikes in the business world are like the mutinies in the army or navy. So far as science can squeeze more out of matter, it does its part in avoiding business disquietude. The employer who cuts wages, except under pressure of necessity, is lacking in judgment, and has failed to read the history of by-gone troubles. Every year the clear-headed men among the capitalists and the intelligent men in labor organizations draw closer together. A little common sense would benefit the demagogues who say that capital is always looking out for a chance to reduce wages. Let one imagine a practical method for materially reducing the cost of production at the Carnegie concerns, at the great shipyards, or at Krupp's, without cutting wages, and the fortunate inventor would be well paid.

THE STORY OF A FAMOUS TREE.

IT WAS A noble oak, so tall and stately, and with branches so broad and sweeping that it was the pride of the township, and, indeed, of the whole State. So huge was its trunk that a line thirty feet long was required to take its circumference; and at a time that can still be remembered by the elderly people of this generation, thirty-seven men could stand in its cavity at one time.

When it was planted, no one knows; but it must have been a long time ago. The acorn from which it grew must have been dropped into the ground two centuries, at least, before Columbus was born. Just think of it, a tree all of six hundred years old!

Richard of the Lion-heart was alive, singing his troubadour songs and cutting off Saracens' heads in the Holy Land; and Saladin, his great rival, had not yet been carried to his grave in the white burial shroud, emblem at once of his meekness and his pride, when the acorn was sprouting. In Spain, the kingdom of Granada was in its infancy; Venice and Genoa were just rising to commercial greatness, and the booths of Lief the Lucky had long since rotted in sunny Vinland, when this tree, destined to be so famous, was a tender sapling.

The country was wild and savage when the young oak began to wave its strong, supple branches to the breeze. There was no sign of civilization about. The red Indian owned the land, and where the old tree stood was one of their favorite hunting grounds. Round about the 'sunny hillsides clustered the wigwams of the warriors, who hunted the deer and the partridge in the green forests, and caught salmon and perch in the waters of the great river that flowed near at hand. In the friendly shelter of the old oak labored the tawny Indian mothers, while the little brown papooses, suspended in birch cradles from its branches, were rocked by the breeze.

And so the years went by until the tree was old, very old; so old, in fact, that where the green young heart had been was a growing black cavity. And they tell the story of how once a Mohegan warrior, fleeing from his Narragansett foe, sought refuge in the old oak's heart, and found safety there, and so saved his life and his nation's honor.

By and by the white men came and bought the Indians' home. No more wigwams dotting the hillsides, or clustering along the river's shore; no more tawny women hoeing corn and pumpkins under the summer skies; no more tiny brown babies swinging on the tree boughs. Instead, the rude log cabins of the pale-faced stranger,

his broad, walled fields of grass and grain, his crowded barns, and by and by, the neatly painted farm houses, and the church with its tall spire pointing heavenwards. And still the old oak stood; the birds builded in its branches summer after summer, and school children played in its shade.

One bright October day, when the leaves of the old oak had turned to a russet color, a troop of horsemen passed under its waving branches. A little village had grown up around the tree, but the old oak had never seen so gay a spectacle before. In advance rode a double rank of soldiers, occupying the whole width of the street, each with a shouldered matchlock and a bayonet. They moved slowly and with a dignified air, scarcely looking to right or to left. After these followed half a dozen gentlemen with only small arms by their sides, all glittering in scarlet and lace. One of them was a stately, soldierly man, with a grave, saturnine countenance, half concealed by his enormous periwig, and a broad-brimmed hat, ornamented with white plumes.

Following these were two more soldiers, and the rear was brought up by two trumpeters and a man who bore a banner of white silk with St. George's cross and the initials "J. R." (Jacobus Rex), surmounted by a crown, blazing crimson in the centre.

What was going on?

It was the troop of Sir Edmund Andros, who had marched all the way from Boston to Hartford to seize the charter of Connecticut, and rob the people of their privileges. The old oak never thought what a part it was going to play in connection with the tyrant, and his arbitrary attempt on this memorable occasion.

The State House was not many rods away, and there Sir Edmund Andros met the Governor and the Assembly, and demanded the charter. Of course, they were loth to give up the patent, which was the credential of their liberties, and a long and heated discussion took place. Night came on early, and candles were lighted in the great hall. Andros again demanded the charter, and was about to seize it forcibly, when suddenly the lights were blown out, and someone grasped the precious document and carried it out and hid it—where do you suppose? In the hollow trunk of the old oak.

When the candles were re-lighted, of course the charter could not be found, and Sir Edmund was obliged to go away without it; for the old oak kept its secret inviolate.

Two years afterwards, Andros was called back to England, and the man that had secreted the charter drew it forth from its hiding-place, and the people lived under their own laws again. From that day they called it the Charter Oak. You have all heard of the tree.

One hundred and seventy years more passed by. The Charter Oak had grown still older and still larger. People came from a great distance to view the noble tree that had once given shelter to the *magna charta* of a commonwealth. The old tree began to show its age. One of its huge branches had been wrenched off by a tempest. An iron fence was built around it for protection, and the greatest possible care was taken to prolong its life.

On August 20th, 1856, a great storm swept over the southern part of New England, and in the night the old tree was blown down. In the morning a wail went up from the city: "Our tree is gone! the Charter Oak has fallen!"

The event caused as much excitement among the people as though their homes had been destroyed. A dirge was played by the military band, and the bells were tolled at sunset. Subsequently the tree was cut up and fashioned into relics, which have been pretty well distributed over the world. Where the old tree stood there stands to-day a marble slab which tells the story of the Charter Oak.

FRED MYRON COLBY.

UNCLE SILAS' PATENT GATE.

THE STORY goes that as Uncle Silas was driving his sister Martha home on a recent visit, he stopped at the end of the lane, and, alighting, opened the big gate and told her to drive through. Closing the gate, he scrambled up beside her again. This was something new for Uncle Silas, and his sister said:

"So you've taken down your patent gate, Silas? Wasn't it good?"

"Yes. Well—middlin'," said Silas, answering the two questions together. "Twas real handy, when 'twould work, but 'twasn't reliable about workin'. If you come at it right, and hit the spring just proper, 'twould swing wide open, and was a fine thing. But if you happened to strike it wrong, 'twas a good deal worse than no improvements; 'twould git so twisted up 'twouldn't open like a patent gate, nor a common one, neither. I could manage it pretty well myself, but I couldn't always be outside to explain to other folks, and I thought if they had to climb out of their rigs to read a string of directions they might as well open a gate. So I took it out."

"The man that sold it to me said 'twas almost human in its workin', and I don't know but he was right, for I've seen humans that work just about that way. Strike 'em exactly the right fashion, hit the proper mood in the middle, so to speak, and they're as good-natured and open-handed as you'd want; but happen to hit 'em the wrong way, and all the inside springs tangle up, and you're barred out. 'Tisn't what I'd call a first-class article in either gates or folks."

The Living Church.

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NOTICES of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

Church Kalendar.



Nov. 1—Saturday. All Saints' Day.
 " 2—Twenty-third Sunday after Trinity.
 " 7—Friday. Fast.
 " 9—Twenty-fourth Sunday after Trinity.
 " 14—Friday. Fast.
 " 16—Twenty-fifth Sunday after Trinity.
 " 21—Friday. Fast.
 " 23—Sunday next before Advent.
 " 28—Friday. Fast.
 " 30—First Sunday in Advent.

CALENDAR OF COMING EVENTS.

Nov. 30—Advent Missionary Meetings, New York, begins.
 Dec. 2—Dioc. Synod, Springfield.

Personal Mention.

THE REV. RALPH BIRDSALL of St. Andrew's Church, Albany, N. Y., will on Jan. 1, 1903, assume charge as rector of Christ Church, Cooperstown, N. Y.

THE address of the Rev. E. H. BUTLER is changed from Pittsboro, N. C., to Macon, Georgia.

THE address of the Rev. G. E. CALVERT is 185 Bethlehem Pike, Chestnut Hill, Philadelphia, Pa.

THE REV. WM. SHEAFE CHASE, late rector of St. James', Woonsocket, R. I., is now one of the canons of the Cathedral of the Incarnation, Garden City, Long Island.

THE REV. T. W. C. CHEESEMAN of Creston, Iowa, has received a call from St. John's Church, Clinton, Iowa.

THE REV. J. H. DODSHON's address is changed from Grand Haven to 22 Jefferson Ave., Grand Rapids, Mich., where he becomes curate at St. Mark's.

THE address of the Rev. GEORGE F. DUDLEY, rector of St. Stephen's parish, Washington, D. C., is 1343 Columbia Road.

THE address of the Rev. W. C. EMHARDT is changed from Philadelphia to 827 Monmouth St., Gloucester City, N. J.

THE address of the Rev. CHAS. E. FESSENDEN is Mansfield, Tioga Co., Pa.

THE REV. JOSEPH F. JOWITT should now be addressed at 488 Western Ave., Albany, N. Y.

THE REV. WILLIAM PALMER LADD has resigned the cure of St. Barnabas' Church, Berlin, N. H., and may be addressed at the Colonial Club, Cambridge, Mass.

THE REV. H. MACKAY is now officiating in the parish of St. Paul's Memorial Church, East Las Vegas, New Mexico.

THE REV. B. F. MATRAU, D.D., of Chicago, has taken supply duty at St. Paul's Church, Selma, Alabama, for the winter months, and should be addressed accordingly to May 1, 1903.

THE REV. SAMUEL G. PORTER, who for the past 18 months has been curate in charge of St. Thomas' Church, Milwaukee, has accepted a call to become assistant at St. Ann's Church, Nashville, Tenn., to which city he will remove shortly.

THE REV. J. E. REILLY, D.D., should now be addressed at Grace Church rectory, Madison, Wis.

THE REV. THEODORE M. RILEY, D.D., late Professor at the General Theological Seminary, has accepted the rectorship of St. Mary's Church, Mohegan, Westchester Co., New York.

THE REV. RICHARD ROWLEY of Wheaton, Ill., has been called to the Redeemer, Elgin, Ill.

THE REV. R. ALAN RUSSELL may be addressed at 18 S. Peoria St., Chicago.

THE REV. G. H. SHARPLEY is now in charge of St. James' Church, Laconia, N. H.

THE REV. JOHN A. STAUNTON, JR., who has been in the Island of Cebu, Philippine Islands, for the last few months, has been directed by Bishop Brent to make a tour of investigation among the pagan Igorots of the Provinces of Benguet and Lepanto in the Island of Luzon. All mail matter should be addressed to Manila, Philippine Islands.

THE REV. WM. ASHTON THOMPSON is now rector of St. James' Church, Woonsocket, R. I.

THE REV. G. W. WEST has resigned Holy Trinity parish, Carroll Co., Md., to take up literary work, tutoring, and Sunday supply. Address: 1621 Chestnut St., Philadelphia, Pa.

THE REV. WM. WESTOVER, recently at Ludington, Mich., is now missionary at New Castle, Wyo., in the District of Laramie.

ORDINATIONS.

DEACONS.

MARQUETTE.—By the Bishop, at his Cathedral in Marquette, Nov. 14th, FREDERICK J. DATION. He is placed in charge of the Onondagon Co. missions, with residence at Greenland, Mich.

DIED.

ATKINS.—Oct. 11, 1902, THOMAS BEDFORD ATKINS, at his home in Roselle, N. J. Age 66 years.

Mr. Atkins was sometime junior warden, superintendent of Sunday School, and at the time of his death, lay reader, in St. Luke's. He was a man of high culture and a devout Catholic Churchman. His death brings a conspicuous loss to the Church and to the community. R. I. P.

EGGLESTON.—Entered into Paradise, Aug. 8th, 1902, in Chicot County, Arkansas, ROBERT BOLLING, son of Robert Bolling and Mary Nunnally EGGLESTON. Aged 3 years and 2 months.

EGGLESTON.—Entered into rest, Nov. 5th, 1902, in Yazoo City, Mississippi, Mrs. FANNY TABB EGGLESTON. Aged 69 years.

FAKE.—At the rectory of Waterman Hall, Sycamore, Ill., on Nov. 7th, ELMIRA, widow of the late Henry FAKE, of Chicago, and mother of Mrs. B. F. Fleetwood, 83 years of age.

MOISES.—On Sunday evening, Oct. 19th, at his home, the rectory of the Holy Cross, Dundas, Minn., the Rev. EDWARD MOISES, aged 74 years and 5 months.

"He is not dead, but sleepeth."

OAKFORD.—Entered into the rest of Paradise, Oct. 23d, at his home, "Roslyn" Garrison Av., Arlington, Baltimore, Md., EMMA AUGUSTA, widow of the late Chas. A. OAKFORD.

"Faithful unto death."

PINCKNEY.—At Newark, N. J., on Oct. 24th, JOHN WATKINS PINCKNEY.

"Eternal rest grant unto him, O Lord, and let perpetual light shine upon him."

TURNER.—Died at Birmingham, Alabama, Nov. 12th, 1902, NINA GIFFORD TURNER.

WRIGHT.—Entered into the rest of Paradise at her home in Fenton, Michigan, on Sunday, November 16th, 1902, in the 76th year of her age, MARY AMELIA DEMING WRIGHT, beloved wife of Franklin H. Wright and mother of the Rev. George D. Wright of Chicago and Frank D. Wright of Flint, Michigan.

"Grant her, O Lord, eternal rest; and may light perpetual shine upon her!"

WANTED.

POSITIONS OFFERED.

IN AN EASTERN PARISH.—A curate. Young man (unmarried), in vigorous health. Priest preferred. Sound Churchman. Apply, by letter only, giving references, salary required, etc., to ZETA, care Diocesan House, 1 Joy St., Boston, Mass. The advertiser reserves the right of not replying—according to his judgment.

S T. PAUL'S CHURCH, St. Joseph, Mich., is at present without a rector, and the wardens and vestry would be pleased to enter into correspondence with view to extending call. Young man with family preferred. Have beautiful church, free of debt. Splendid field for an energetic man. Address B. F. McCONNELL, Senior Warden, St. Joseph, Mich.

YOUNG, unmarried curate (priest or deacon). Temporary appointment. Permanent if satisfactory. Living salary. Delightful parish. Splendid opportunity. Give age, particulars, references. Rev. ERNEST VINCENT SHAYLER, Oak Park, Chicago.

COMPETENT ORGANIST and Choirmaster for a Chicago parish. Moderate salary. Address F. J. B., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

CHURCHWOMAN desires a position as parish worker or governess. Address, "CHURCHWOMAN," care of Gethsemane Church, Minneapolis, Minn., to whose rector she refers.

POSITION wanted by lady as companion or nursery governess. Address KANSAS, care THE LIVING CHURCH, Milwaukee.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMasters, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

MISCELLANEOUS.

S T. MARGARET'S School of Embroidery, Boston, is closed for the year, as Sister Theresa is absent on account of illness.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

UCHARISTIC VESTMENTS of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

BE THANKFUL IN DEED.

THANKSGIVING DAY is a good time to remember the old clergy and their widows and orphans, nearly 400 of whom, in every Diocese and Missionary Jurisdiction, are being paid too small, too pitifully small, pensions or annuities through THE GENERAL CLERGY RELIEF FUND.

They gave their lives for the welfare of their fellow men and the honoring of the Lord Jesus. Shall they end their ministry of toil and self-denial in poverty and suffering?

We could give, if it were wise, a list of old clergy and widows who are actually suffering for the necessities of life in this day of thanksgiving and plenty. \$20,000 would add \$50 to each annuity. A God-send. Will the Church, will individuals give this much now?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.
The Church House, 12th and Walnut Sts., Philadelphia, Pa.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so de-

sired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

THOMAS NELSON & SONS, New York.

A Hero of the Highlands, or A Romance of a Rebellion by one who looked on. By E. Everett-Green, author of *In Fair Granada*, etc. Price, \$1.50.

Stanhope. A Romance of the Days of Cromwell. By E. L. Haverfield, author of *Jim's Sweethearts*, *Our Vow*, *Rhoda*, etc. Price, \$1.25.

The Adventures of Don Quixote. By Miguel de Cervantes Saavedra. Price, cloth, \$1.00; leather limp, \$1.50.

A Little Cockney. A Story for Girls. By Miss Gaye, author of *Dickie Winton*, etc. Price, 60 cents.

At the Point of the Sword. A Story for Boys. By Herbert Hayens, author of *For the Colours*, *Scouting for Buller*, etc. Price, \$1.50.

RICHARD G. BADGER, Boston.

A Bunch of Rope Yarns. By Stanton H. King, author of *Dog Watches at Sea*. Price, \$1.25.

Apolo and Keats. Poems by Clifford Lanier. *A Reed by the River*. Virginia Woodward Cloud, author of *Down Durley Lane*.

E. P. DUTTON & CO. New York.

Robin Hood and His Adventures. By Paul Creswick, author of *Under the Black Raven*, *Hasting the Pirate*, etc., etc. Price, \$2.50.

The Adventures of Don Quixote of La Mancha. By Miguel de Cervantes. Price, \$2.50.

Logan the Mingo. A Story of the Frontier. By Colonel H. R. Gordon, author of *Pontiac*, *Red Jacket*, etc. Price, \$1.20 net.

The Bairn-Books: *The Book of the Zoo*. By Walter Copeland, Price, 60 cents. *The Book of the Shops*. By Clare Bridgeman. Price, 60 cents.

Postals and Christmas Cards. 10 cents each.

The Animals' Rebellion. By Clifton Birmingham. Illustrated by G. H. Thompson. Price, \$1.50.

Wee Folks' Annual. A Volume of Pictures, Verses, and Stories for the Little Ones. By Alfred J. Fuller, Price, \$1.25.

Tin Tan Tales. A Book for Children. By Gracia Kasson and E. Tschantré, Jr. Price, \$1.50.

Calendars—for 1903.

Fra Angelico. Price, \$3.00.

Roses. Price, \$2.50.

Wise Saws. Price, 50 cents.

Madonna Calendar. Price, \$1.50.

The Venetian Calendar. Price, \$2.00.

Heavenly Messengers. Price, \$1.25.

Bookplate Zodiac Calendar. Price, \$1.50.

HOUGHTON, MIFFLIN & CO. New York.

The Book of Nature Myths. By Florence Holbrook, Principal of Forestville School, Chicago.

FLEMING H. REVELL CO. Chicago.

The Evolution of a Girl's Ideal. By Clara E. Laughlin. Price, 50 cents net.

This is for You. Love Poems of the Saner Sort. Selected by William Sinclair Lord. Price, \$1.00 net.

Glengarry School Days. A Story of Early Days in Glengarry. By Ralph Connor, author of *The Sky Pilot*, *Black Rock*, etc.

ST. GILES PRINTING CO. Edinburgh.

Quotidie. An Everyday Book for Devotional Reading, with Practical Reflections. By F. A. G. Eichbaum, M.A.; author of *Subjects for Courses of Sermons*, *The Preacher's Scrap-Books*, etc. With a Preface by the Lord Bishop of Lincoln. Price, 3*l*.

ELDER & SHEPARD. San Francisco.

The Philosophy of Despair. By David Starr Jordan.

The Romance of the Commonplace. By Gelett Burgess.

THOMAS Y. CROWELL & CO. New York.

The Marble Faun. By Nathaniel Hawthorne. Price, \$1.50.

THE MACMILLAN CO. (Through A. C. McClurg & Co.)

China and the Chinese. By Herbert Allen Giles, LL.D., Professor of Chinese in the University of Cambridge. Lectures (1902) on the Dean Lung Foundation in Columbia University. Price, \$1.50 net.

Essays. Historical and Literary. By John Fiske. 2 Volumes. Price, \$4.00 net.

A. S. BARNES & CO. New York.

One's Womenkind. A Novel. By Louis Zangwill, author of *The World and a Man*, etc. Price, \$1.50.

PAMPHLETS.

Hora Misericordiae. By Dr. W. Th. Parker. Price, 10 cents.

A Call for a Convention. To effect a National Organization for the improvement of Religious and moral Education through the Sunday School and other Agencies. To be held in Chicago in February or March, 1903. Under the Auspices of the Council of Seventy.




The Church at Work

CHURCH PERIODICAL CLUB.

THE ANNUAL MEETING was held on Nov. 10th in the parish house of Calvary Church, New York. The President of the Club, Miss Florence Taylor, presided. Interesting reports of the Treasurer and General Secretary were read, showing the large growth of the Club in its short life of fourteen years, and touching letters from far and near of thanks and appeal for reading matter, were listened to attentively.

After the reports were read, the Rev. G. A. Strong, rector of Christ Church, was invited to take the chair in the ballottings for annual election of officers of the Club.

Mrs. Homer W. Reboul was chosen President, Mrs. Albert Bullus reelected Treasurer, and by unanimous vote, Mrs. J. L. Chapin was preserved to the office of General Secretary, which she has long filled so wisely and well.

Mr. Strong addressed the Club in commendation of its work and ideals, comparing them with the Carnegie libraries, and even reaching farther on to the desolate places of earth that are beyond Mr. Carnegie's scope. It was a large attendance of earnest and de-

voted women who are endeavoring to lift into the light those whose lot is cast in the gloom of privation and exile and whose needs are crying, "Give us of your oil, for our lamps are" going "out!"

CLERGYMEN'S RETIRING FUND SOCIETY.

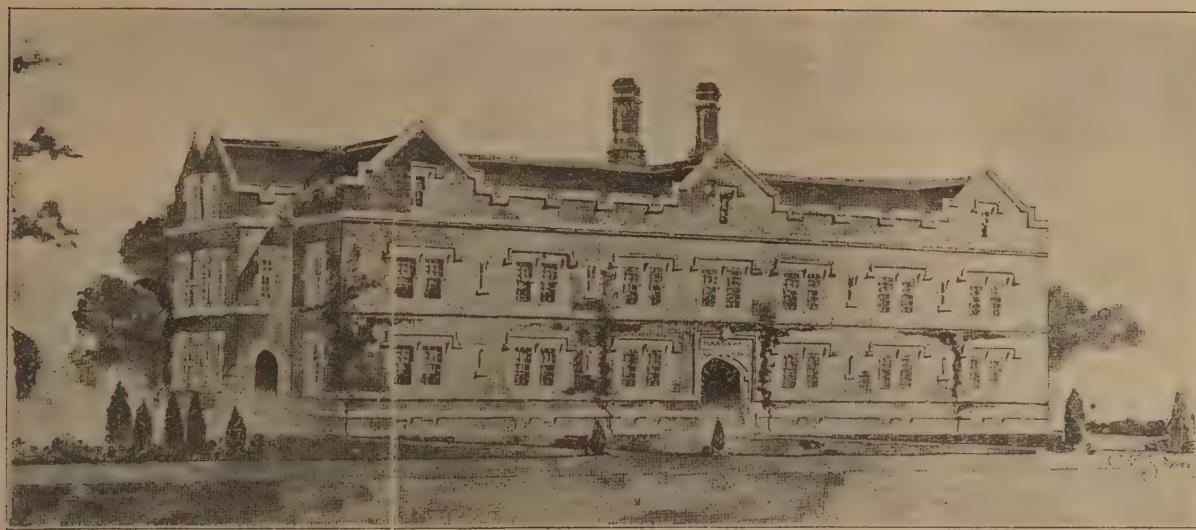
THE ANNUAL MEETING of the Clergymen's Retiring Fund Society was held Nov. 13 in the Church Missions House, New York. From the reports of the officers it was evident that the Society had made a marked advance during the year. \$7,731.46 had been received as contributions from individuals and churches, and \$6,103.09 from the members as dues. A legacy of \$2,000 has been paid in from the estate of Mrs. Dulcena P. Mowry, and \$10,000 is to come from the estate of the late Dean Hoffman. Including these legacies the principal of the fund has been augmented by \$23,777.01, making it now stand at nearly \$200,000. Thirty-six new members, including three Bishops, have been added, so that the present membership is 657, including 42 of the Bishops. The amount now being paid out to the 257 an-

nuitants of the Society is \$8,481.91, which is 30 per cent. more than was paid last year. Each annuitant now receives about 25 per cent. annually on the amount he has paid into the treasury, with a certainty that this percentage will be increased.

The officers elected are: President, Bishop Scarborough; Secretary, Mr. J. Van V. Olcott; Treasurer, Mr. Elihu Chauncey, 175 Ninth Ave., New York; Financial Secretary, Rev. Dr. Henry Anstie, 1917 Wallace St., Philadelphia, to whom all requests for information, etc., should be addressed; Committee on Trust Funds, Rev. Dr. W. H. Vibbert, Mr. J. Van V. Olcott, and Mr. Francis M. Bacon. To fill vacancies in the Board of Directors, Rev. Dr. S. De Lancey Townsend and Mr. Ambrose S. Murray, Jr., were elected. The Custodian of the Securities of the Society is the Union Trust Co. of New York.

MEETING OF THE COUNCIL OF THE GUILD OF ST. BARNABAS FOR NURSES.

THE SIXTEENTH annual council of the Guild of St. Barnabas for Nurses was held in Philadelphia on Wednesday and Thurs-



HANNA HALL, KENYON COLLEGE, GAMBIER, OHIO.

day, Nov. 5th and 6th, the Rt. Rev. Cortland Whitehead, D.D., Bishop of Pittsburgh, presiding as Chaplain-General of the Society. On Wednesday evening prayer was read at the Church of the Holy Trinity, and the annual sermon preached by the Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of the Diocese of Pennsylvania, on the text, "Heal the sick; freely ye have received, freely give." An offering was taken in behalf of the treasury of the Guild. Immediately upon the close of the service an informal reception took place in the parish house, when the delegates registered and received their badges. Light refreshments were served, and a pleasant social hour followed.

On Thursday morning at 7:30, the Holy Communion was celebrated for the Guild by the Chaplain-General, at the Church of the Ascension, followed by breakfast in the parish house for the chaplains, priests-associate, and branch secretaries. At nine o'clock conferences were held by the Chaplain-General with the chaplains and priests-associate, and by the General Secretary with the branch secretaries.

Morning prayer was said at ten o'clock, followed immediately by the business sessions of the Council. Delegates were present from Boston, Brooklyn, Chicago, Hartford, New Haven, New York, Orange, Philadelphia, Pittsburgh, Providence, San Francisco, Syracuse, Utica, and Washington. Four new branches were organized during the year, and two more await a visit from the Chaplain-General to complete their organization.

The general officers were elected as follows: Chaplain-General, the Rt. Rev. Cortland Whitehead, Bishop of Pittsburgh; General Secretary, Mrs. William Read Howe of Orange, N. J.; General Treasurer, Miss Frances Jack of Boston.

An invitation was accepted to hold the next meeting of the Council in Hartford, Conn.

The committee appointed at the Council of 1901 to suggest some united benevolent work for the Guild, brought in a report, which was thoroughly discussed, and the committee was continued until the Council of 1903. Committees were appointed to consider the revision of the Constitution, and the resumption of the *News-Letter*, the former official organ of the Guild.

Luncheon was served at 1:30 p. m. in the parish house of St. Mark's Church, where the afternoon session followed. Papers were read by Miss Pierson of the Orange Branch, on "A Nurses' Settlement," and Miss Marian Smith of the Philadelphia Branch, on "Nursing as a Vocation." The paper written by Miss Fulmer of the Grace Church, Chicago, Branch, on "How Effective is the Guild of

St. Barnabas, and How can we make it more so?" was read by the Rev. Dr. Wilson of Chicago, in the necessary absence of the writer. Dr. S. Weir Mitchell made a most interesting and helpful address on the words, "That they might have life, and that they might have it more abundantly."

From eight to ten o'clock on Thursday evening a reception was tendered the delegates and all members of the Guild, by Mrs. George C. Thomas at her residence, and a most delightful evening was enjoyed by all present.

On Friday morning committees were on hand to accompany such delegates as desired to hospitals and other points of interest in the city.

OHIO.

WM. A. LEONARD, D.D., Bishop.

New Dormitory for Kenyon College—Toledo—Deaf Mute Services.

THE DEDICATION of the new dormitory at Kenyon occurred on Nov. 8th. The special train which brought Senator M. A. Hanna and party from Cleveland to Gambier arrived at 11:40, and he was immediately driven to the College chapel where the large freshman class was matriculated, and the founders' memorial was read. This last, as usual, was headed by the name "Philander Chase, *clarum et venerabile nomen*," but was, for the first time ended with that of Marcus A. Hanna.

After the services in the chapel were ended, a procession was formed, consisting of undergraduates in inverse order of class precedence, the choir, the faculty, in inverse order of seniority, priests, Bishops, the President of Kenyon College, and Senator Hanna.

The ceremony at the new building consisted of speeches by Senator Hanna, the President of Kenyon College, and Colonel John J. McCook of the class of 1866.

The religious ceremony of laying the cornerstone was performed by the Bishop of Ohio, the Bishop Coadjutor of Southern Ohio assisting. After the Benediction, student songs were sung and much cheering was indulged in, during which the guests were conducted to Ascension Hall, where tables were set for luncheon. Senator Hanna's train left for Cleveland at 5 p. m.

AT THE Toledo Clericus, the Rev. L. E. Daniels of Calvary Church read a paper on Nov. 10th on "Inspiration," which was listened to with much interest. He discussed the different uses of the word, and especially its highest use. "New Testament writers," said he, "were inspired, not only in what they wrote but also in what they wrought."

THE LARGEST missionary meeting ever held in Toledo in the interest of the General Board took place in Trinity Church parlors Nov. 12th. Miss Julia Emery, Secretary of the Woman's Auxiliary, delivered a most interesting and exhaustive address, after which prayers for Missions were offered by the rector, the Rev. Alsop Lessingwell. Missionary literature was distributed, and a social hour with refreshments closed the evening.

A SERIES of well attended "Combined Services" were held by Archdeacon Abbott and the Rev. Austin W. Mann in the western part of the Diocese in the fore part of November. The counties visited were Allen, Mercer, Anglaise, Shelby, Logan, Union, Hardin, Hancock, and Wood. Of the places served, at least one-half have not been occupied by the Church. Besides reaching 83 of the widely scattered deaf-mutes, the Services were the means of the Archdeacon discovering Church people of whose existence he was not aware. He took down their names and will keep in communication with them. They will in time form the nuclei of parishes. The places visited were Lima, Wapakoneta, Celina, Sidney, Bellefontaine, Marysville, Kenton, Findlay, and Bowling Green.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.
Work at Circle.

THE REV. C. E. RICE of Nashotah House, ordained to the priesthood by Bishop Nicholson on the Feast of the Transfiguration for work in Alaska, writes that he reached Circle, Sept. 15th. There he found a small church, mission house, and hospital, built of logs, chinked with moss, with pole roofs, covered with earth, overlooking the great Yukon. Though the number of residents at Circle is not large, it has been possible to organize a choir of ten young men, to be vested by Christmas. During Miss Deane's absence in the States, the hospital work is in charge of Miss Lizzie Woods of Boston, assisted by Miss Farthing of Anvik. There is a day school for native children and a night school for older persons. About one hundred natives are connected with the mission, besides white families in Circle. A native catechist assists in the work, conducting services in the native tongue at stated times. The natives are fairly educated and are intelligent and appreciative. A new floor has been laid in the church and hospital, a new altar constructed, and a number of other changes made, adding greatly to the convenience and attractiveness of the buildings. Mr. Rice expresses himself pleased with the outlook, and feels that much can be done at this remote point.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Daughters of the King.

THE Daughters of the King held their annual session at Christ Church, Little Rock, Nov. 4th, and listened to an address at the opening service by the Bishop of Delaware. On the second day, after Holy Communion, there was a quiet hour, conducted by the Rev. G. D. Dowling and discussion of various forms of work thereafter.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

Translation by a Missionary.

THE AMERICAN BIBLE SOCIETY, at its November meeting, voted to publish an edition of St. Luke's Gospel in Arapahoe, translated by the Rev. John Roberts of the Shoshone mission, Shoshone Agency, Wyoming, for use in that mission and for other workers among these Indians.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Memorial Service at the Good Samaritan.

MEMORIAL SERVICES were held for the late Rev. W. I. Kip at the Cathedral mission of the Good Samaritan, San Francisco, to the establishment of which he gave the best years of his life, on Sunday, Nov. 9th. Bishop Nichols, in his memorial sermon, said: "The life lived among us every day by your beloved pastor was an epitome of the text, 'In all things showing thyself a pattern of good works.' For one so young, his was a rare record of scholarly attainment, but it was especially as the devoted pastor and lofty personality that he endeared himself to us all. He was no narrow man; he knew the world about him, but his absorption in his pastorate kept him as far above self-seeking as above detraction from others. He was a teaching pastor. He loved to work among the poor. His heart was in this mission, and one of his last cares was that he might secure permanent possession of this site. I am glad to announce that during the past week the matter has been arranged, and that the work will go on as he so earnestly desired."

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

G. F. S.—City Notes.

THE FOURTEENTH annual meeting of the G. F. S. was held at the Cathedral on the 11th, commencing with a celebration, at which Dean Pardee preached from the text, "The maiden is not dead, but sleepeth." At the luncheon 47 were present. At the session for business 17 of the 21 diocesan chapters were represented by nearly 60 delegates; and reports were read from 20 chapters, all evincing strength and steady growth. The aims of the G. F. S. are for the material no less than spiritual good of all classes of girls. The membership is over 1,000, and the contact of the young with earnest, kindly women, the associates, is evidenced in many ways. Over \$1,600 was raised by the branches during the year, of which \$900 was devoted to parish needs or given to missions. The promise of a G. F. S. Summer Home is in fair way of being realized soon, for not only is there a goodly sum at interest for the purpose, but the meeting accepted with enthusiasm the generous offer of the President to give \$500 if the Society would raise a similar amount by next June.

The Hartford resolution on the non-eligibility of divorcees as Associates was approved.

The voluntary retirement of Mrs. A. J. Randall from the Vice-Presidency necessitated one change in the officers, which for next year are as follows: President, Miss

Fannie Groesbeck; Honorary Vice-President, Miss Eleanor P. Wood; 1st Vice-President, Miss Mary C. Larrabee; 2nd Vice-President, Miss M. Hess; Secretary-Treasurer, Mrs. Rudolph Williams.

THE MEN'S CLUB of St. Peter's, to the number of nearly 100, listened Thursday evening, 13th, to an instructive talk by Judge Tuthill on the "Juvenile Court." At the business session the Club agreed to improvements of the lecture room of the parish house.

AFTER the first anniversary services in the new Grace Church, Oak Park (Rev. E. V. Shayler, rector), fittingly observed, at which sermons were preached by the rector and the Rev. F. Du Moulin, the vestry made a substantial increase to the rector's salary, and voted him an assistant. The parish year has been one of marked onward progress.

IT IS AN interesting fact that, while our clergy averaged over ten years each in period of connection with the Diocese, the death of Father Unonius, on the 14th ult., reduced that average about half a year, and put Dr. Clinton Locke at the head of the diocesan list, as he came here in 1856 from New York.

THE REV. J. M. CHATTIN is opening a much-needed Convalescents' Home for Women on the West Side, with Miss Hibbert in charge. Mrs. Houghteling has opened a similar institution, with 30 beds, at Evanston.

THE MEN'S CLUB of St. James' observed their first anniversary on Monday evening, the 17th, by a banquet.

A RECENT thank offering at St. Michael's, Berwyn, took the form of a gold-plated ewer and salver for the font, and water from the Jordan was used on the occasion of the first Baptism therein, after being blessed.

DR. AND MRS. LOCKE are leaving at once to spend the winter in Pasadena, Cal.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of G. D. Jelliffe—Hartford Archdeaconry.

THE PARISH of Holy Trinity, Westport (the Rev. Kenneth Mackenzie, Jr., rector), has experienced a severe loss in the death of Mr. Gould D. Jelliffe. He was a zealous layman, being the treasurer of the parish and superintendent of the Sunday School, and also a member of the executive committee of the Archdeaconry of Fairfield. He was in the fortieth year of his age.

THE NOVEMBER meeting of the Fairfield County Clerical Association, was held in St. Paul's, Fairfield (the Rev. Allen E. Beaman, rector). The essay was by the Rev. Kenneth Mackenzie, Jr. A welcome was extended to the Rev. Hugh P. Hobson, who has just taken charge of Calvary, Bridgeport. The December meeting of the Association is appointed for Trinity parish, Bridgeport.

THE AUTUMN meeting of the Archdeaconry of Hartford was held on Tuesday, the 11th of November, at St. Andrew's Church, Thompsonville. The Holy Communion was celebrated, with the sermon by the Rev. James W. Bradin of St. John's, Hartford. At the business meeting the Rev. Ellis B. Dean of Farmington was chosen Secretary. An address on "The Girls' Friendly Society" was delivered by Deaconess Mary Potter. At the afternoon session a paper was read by the Rev. F. W. Harriman, D.D., on "The Philosophy of Aristotle"; also a paper by Archdeacon Biddle on "The New Democracy." In the evening there was a missionary meeting, with addresses by the Archdeacon and the Rev. Mr. Bodley of New Britain.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Monument Dedicated.

WITH an interesting function, the Rev. C. T. Denroche blessed a monument that has

been erected over the grave of General Philip Reed, a distinguished Revolutionary hero, in the churchyard of I. U. parish, Kent county, on the last Sunday in October. The body has reposed in an unmarked grave since its interment in 1829, and it has been largely through Mr. Denroche's endeavors that this stone has been erected.

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Church for North Atlanta.

A MOVEMENT is on foot to erect a new church in North Atlanta, where a site was given several months ago by Mrs. Mary J. Peters. In addition to the site, a considerable amount has also been subscribed for the erection of the church, and the Bishop took the initiative by asking those interested to meet with him on Thursday, Nov. 13th. It is expected that one of the finest churches in the South will be erected at this point.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Convocation at Oskaloosa.

THE CONVOCATION of the Northeastern Deanery, in session at St. Mark's, Oskaloosa, Nov. 11-13, listened to sermons or addresses by Dean Kaye of the Cathedral and the Rev. Wm. R. Cross of Atchison. The papers included discussions on "The Relation of the Parish to the Diocese," by the Rev. Dr. Krum, and "The Conversion of Souls as the Chief Business of the Priest," upon which the appointed writer, the Rev. F. N. Atkin, was absent, and the discussion was general among the members. The matter of the endowment of the episcopate, which is being pushed in the Diocese, was also taken up, with an explanation by Dean Kaye of a plan for raising \$75,000 by an equitable distribution of the amount among the parishes. There was an evening missionary meeting, when the Rev. I. E. Baxter gave an account of the Missionary Council; the Rev. A. F. Randall spoke on "The Training of Children"; and Mrs. Walker, the new Principal of Bethany College, presented the claims of that work. The local chapter of the Daughters of the King made a corporate Communion on the last morning, listening also to a devotional meditation conducted by Dean Cross.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

The Bishop not Ill.

THE REPORT published in some of the secular papers to the effect that Bishop Dudley was detained in New York by serious illness, is untrue. Bishop Dudley is well and at his home in Louisville.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Mission at Alliance—Chapel Dedicated at Bridgeport.

A VERY satisfactory mission has been held at St. Matthew's Church, Alliance (Rev. G. Bernard Clarke, rector), by Dean Cope of the Cathedral at Laramie, after which two candidates for Confirmation from the Baptist and Methodist denominations were presented to the Bishop the following Sunday, and six children were baptized by the rector. At Bayard, a mission served from Alliance, the Bishop confirmed one woman, and nine children were baptized, and on the 12th the Bishop dedicated the chapel of the Good Shepherd at Bridgeport, a third mission.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Rector-elect for San Diego.

THE SUCCESSOR to Bishop Restarick, chosen at St. Paul's Church, San Diego, is the Rev. Chas. L. Barnes, now rector of

Trinity Church, Baraboo, Wis., of the Diocese of Milwaukee, who, however, has not yet decided whether to accept his call. Mr. Barnes is a native of Waukesha, Wis., and was graduated at Lawrence University in 1887, and was ordained by the present Bishop of Milwaukee as deacon in 1894, and priest in 1895. He was missionary at River Falls for



REV. CHAS. L. BARNES.

two years and since 1896 has been rector at Baraboo. Owing to a serious illness compelling him to seek a more genial climate, Mr. Barnes spent a year as assistant at the parish to which he is now called as rector, having returned to Wisconsin last spring and resumed his rectorship at Baraboo. He is a thorough Catholic Churchman and will be a power to the Church in the Diocese of Los Angeles, where such power is especially needed, should he decide to go.

The statement made last week that Mr. Barnes had already accepted the call proves to be incorrect.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Chapel at Hancock.

A CHAPEL is in course of erection at Hancock as an offshoot of the work of Trinity Church, Houghton (Rev. J. E. Curzon, rector). It will be a chapel-of-ease of that parish, and served from it.

MARYLAND.

W.M. PARET, D.D., LL.D., Bishop.

Baltimore Missions—Waverly—Woman's Auxiliary—Two Archdeaconry Meetings—Notes.

THREE NEW missionary enterprises in Baltimore will be watched with interest. At Locust Point, where for some years a flourishing Sunday School has been maintained through the efforts of one faithful woman, Mrs. Dakhart, the wretched building has been rented to a blacksmith and a good chapel has been built. There the Rev. Hugh M. Martin has made a hopeful beginning.

At Falls Point, another neglected portion of the city, Christ Church has for years been maintaining a neighborhood house, Sunday services having been supplied by the clergy of the mother church. Now the Rev. Austin B. Mitchell has been engaged to care especially for that work, and has taken up his residence in the mission house. This will mean a relief to the clergy of Christ Church, and a great gain to the Falls Point work.

St. Paul's has a similar and older work in another part of south Baltimore, known as "The Guild House of St. Paul's Parish." This has hitherto had only the occasional services of the clergy of St. Paul's. Now the Rev. F. H. Staples, until recently in charge of the new Church of St. Stephen the Martyr in the northern part of the city, has accepted an appointment as assistant in St. Paul's parish, and has been assigned to the oversight

of the Guild House work. It is hoped that this last mission will fill the place of the late St. John Baptist's Church, which after a struggling life of more than forty years, was a few months ago abandoned, the building being now occupied by a congregation calling themselves "Independent Lithuanian Catholics." The old St. John Baptist Church was supported partly by the Diocese, partly by St. Paul's Church; this new work will be dependent entirely on St. Paul's.

WE REPORTED recently that the Rev. Wm. Dallam Morgan had accepted an election to the rectorship of St. John's Church, Waverly, Baltimore, and had entered upon his duties as such. We have learned that the contract is a conditional one, depending upon the decision of the State Court of Appeals in the pending litigation between the Rev. Francis H. Stubbs and the vestry. That case has not yet come up for hearing and will probably not be decided for several months. Meanwhile Mr. Morgan will live in the rectory and will act as rector.

THE REV. JAMES L. SMILEY has accepted the Bishop's appointment to St. Alban's mission, Alberton. Since his return from missionary work in the Philippine Islands, Mr. Smiley has been helping at St. Mary's, Roland Avenue, Baltimore. The Mission at Alberton is a peculiar and difficult work. The one industry of the little place is a large cotton mill. The chapel was built and is owned by the Company. In such a place the population is constantly changing and the priest in charge must expect to lose by removal each year a large part of his congregation. But for some years now, St. Alban's seems to have been holding its own.

THE ANNUAL meeting of the Maryland Branch of the Woman's Auxiliary was held in Baltimore on Wednesday, Nov. 12. In the forenoon there was a celebration of the Holy Eucharist at Grace Church, the Bishop of the Diocese being celebrant. The rector, the Rev. Arthur C. Powell made a brief address of welcome, and the Bishop spoke at some length of missionary work in Maryland. After the service there was luncheon at Hazazer's Hall, where also in the afternoon was a special missionary meeting. Here addresses were made by Bishop Partridge, the Rev. L. B. Ridgely of Wuchang, and the Rev. John G. Gassman, of Alameda, California. Mrs. Sperry, President of the Memorial Branch, Baltimore, spoke briefly of the "United Offering" for 1904.

THE ARCHDEACONY of Cumberland had its fall meeting, Nov. 11, at Frederick. The Bishop of the Diocese presided at the business session in the afternoon. At the opening service the sermon was preached by the Rev. Jabez C. Koon, rector of St. Thomas', Hancock. On the following evening there was a missionary meeting in All-Saints' Church with an address by the Rev. Wm. M. Jefferis, rector of Emmanuel Church, Cumberland.

THE ARCHDEACONY of Baltimore will meet at the chapel of Christ Church, Baltimore, on Tuesday, Nov. 25 at 3 p.m. Unlike the three country Archdeaconries of the Diocese of Maryland, the Archdeaconry of Baltimore has no special services, and provides for no missionary meetings. It meets only for the transaction of necessary business.

ST. THOMAS' CHURCH, Homestead, Baltimore, has been burdened with a debt of \$1,000 in the shape of a mortgage on the rectory. St. Thomas' congregation is not a strong one, and even the interest on this mortgage has been a heavy load. But at a recent meeting of the congregation an enthusiastic effort was started to wipe out the debt.

GRACE CHAPEL, Mt. Winans, just south of Baltimore, is a result of the energy of the rector of Henshaw Memorial Church in South Baltimore, the Rev. George M. Murray. He

discovered by a house to house canvass of the village that there were about 25 families looking to the Church for services. Services were begun, and, with the help of a lay-reader, have been maintained for two years. Now a frame chapel has been built, and the work gives promise of permanent life and usefulness.

THE REV. GEORGE W. WEST has resigned Holy Trinity parish, and its mission from overwork. In one day Mr. West held the following services: Holy Communion at the Warfield School at 7; Sunday School at 10; service and sermon at 11; service at Hospital at 2:30 p.m.; service at Eldersburg (5 miles) at 4; and for the past month service at Alberton (12 miles) at 7:30; returning at midnight to Sykesville to teach six hours a day five days in the week. He is now resting in Philadelphia with wife and daughter, tutoring a little and supplying on Sundays in city or country. His address is 1621 Chestnut St.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Rector-elect of the Advent—Egypt Exploration Fund—Notes.

THE REV. WILLIAM H. VAN ALLEN of Elmira, N. Y., has accepted the rectorship of the Church of the Advent, Boston. Since its founding in 1844, it has had five rectors; namely, the Rev. William Croswell, D.D., the Rt. Rev. Horatio Southgate, D.D., Rev. James A. Bolles, D.D., Rev. Charles C. Grafton, D.D., Rev. William B. Frisby, D.D. The vested choir in this parish is the oldest in this city. It sang for the first time on Sunday, July 18, 1852, and was condemned by nearly every rector as an innovation. Even Bishop Eastburn carried his feelings so far as to refuse visitations to the parish. In 1902 there is one parish only in Boston without a vested choir, and the Church of the Advent has lived to see its early, simple ritual adopted by all the churches.

A service in memory of the late rector, the Rev. William B. Frisby, D.D., was held Sunday, Nov. 16th, in the church. The Rev. C. S. Hutchinson, rector of St. Luke's Church, Chelsea, a personal friend of the deceased clergyman, preached the sermon.

The Rev. Wm. Harman Van Allen is a native of Cameron, N. Y., and was graduated at the University of Syracuse. He was ordained deacon in 1894 and priest in 1897, both by the Bishop of Central New York, and served as secretary to his Bishop during the first year of his diaconate. He afterward had



REV. WM. HARMAN VAN ALLEN.

charge successively of the missions at St. Anna's and St. Luke's, Syracuse, and then of the Epiphany, Trumansburg, and in 1897 became rector of Grace Church, Elmira, in the same Diocese, which parish he still continues to serve. Mr. Van Allen has been

active in the interests of the Church Association for the Advancement of the Interests of Labor, and in the Clerical Union.

MUCH SURPRISE has been expressed, especially in Boston, over the omission of the name of the Rev. Dr. W. C. Winslow from the Egypt Exploration Fund. This clergyman founded this fund, and lately could not endorse the methods of the committee, for they have narrowed down its object to the obtaining of material for the Boston Museum of Art, and proposed to overlook the demands of other cities, where the fund has had generous subscribers. This policy and other methods of carrying on the fund seemed to Dr. Winslow, a direct violation of the original purposes of the fund, and led to the omission of his name. All who know Dr. Winslow have expressed surprise at this action, for the best part of his life has been spent in making this cause known to the public, and in all his dealings he has been considerate of other localities besides his own city.

ST. JAMES' CHURCH, Roxbury, recently burned, will be rebuilt on the old site. The chancel will be extended back 34 feet. An altar in memory of the late rector, the Rev. Percy Browne, will be built of stone, and will stand nine steps above the floor. Other changes are anticipated, and the new edifice will be completed by Easter.

THE GIRLS' CLUB of St. Andrew's, Boston, had their annual meeting, Nov. 13th. This society has been the means of helping a large number of young girls in industrial occupations. There are twenty teachers and over a hundred members. The Rev. Reuben Kidner is the rector and chaplain.

THE NEW memorial chapel of St. Luke's for Convalescents, Roxbury, was consecrated Nov. 6th.

AT THE ANNUAL meeting of the Church Home for orphan and destitute children, held in the Diocesan House, the Bishop of the Diocese presiding, the old board of managers was re-elected, with several additional names. This Home is an honor to the charitable work of the Church in Boston, and cares for 74 children at the present time. Several of those who were cared for in this Home in the past years, are now priests in the Church, one is governor of a Western territory, and others occupy prominent positions. It is located in South Boston, corner of N street and Broadway.

MISS ANTOINETTE S. PARSONS was married to the Rev. John A. Mills, in St. John's Church, Gloucester, Nov. 12th, by the Rev. F. W. Bartlett, D.D., of Rockport.

THE REV. A. E. GEORGE, who is interested in sending literature to the six lightships on the Massachusetts coast, asks for donations of illustrated periodicals to be sent prepaid, to Capt. Jorgensen, Nantucket Lightship, No. 66, Woods Hole, Mass., care of the tender.

MICHIGAN.

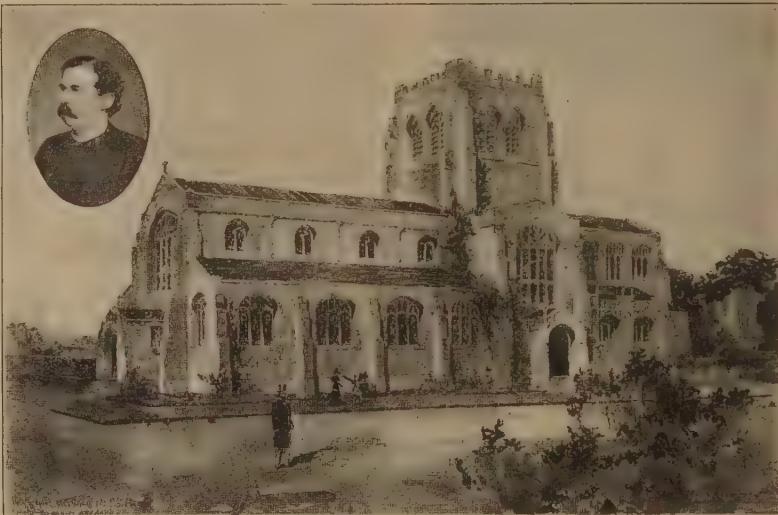
T. F. DAVIES, D.D., LL.D., Bishop.
Bishop Harris Memorial.

ON THE MORNING of Sunday, Nov. 9th, the new St. Andrew's Church, Detroit, erected as a memorial to the late Bishop Harris, was opened with an office of dedication by the Bishop of the Diocese, a eulogy of the departed Bishop being delivered by the Bishop of New York, his personal friend. It was said that nearly every seat had been taken fully an hour before the beginning of the service, and great throngs were turned away from lack of opportunity to enter the edifice. The Bishop of Michigan took the opportunity to express his own congratulations to the rector, the Rev. W. O. Waters, and the congregation of St. Andrew's, and in introducing Bishop Potter, recalled the fact that the first Bishop to set foot on Michigan soil was his illustrious predecessor in the

see of New York, John Henry Hobart, who visited Michigan in 1827. Bishop Potter then delivered the eulogy, which showed his intimate acquaintance with the Bishop in whose memory the church had been erected.

Much of the furnishing of the church consists of memorials, and it is likely that a chancel will be added as a memorial of the late Hervey C. Parke, who was largely instrumental in the erection of the church, and

Dundas, occurred on Sunday evening, Oct. 19th, at his home, the rectory of that parish. He was born in Brooklyn, N. Y., 74 years ago, and was graduated at the General Theological Seminary in 1850, in which year he was ordained deacon by Bishop Whittingham, and was advanced to the priesthood in the year following by the late Bishop Chase. His earlier ministry was spent in New Jersey and New York, in many parts of which he



ST. ANDREW'S CHURCH, DETROIT (BISHOP HARRIS MEMORIAL), THE LATE BISHOP HARRIS AT THE UPPER LEFT HAND.

who first suggested it. The pillars are memorials, the stone altar is given by the children of Bishop Harris in memory of their father, while in the chapel is a stone altar in memory of Mrs. Harris, wife of the Bishop, erected by Mr. and Mrs. Geo. N. Brady. The pulpit and Bishop's chair were erected by the Misses Wood in memory of Charlotte Wood Slocum, and the altar rail was given by the Misses Watkins in memory of Eliza Jane Watkins. The credence was

performed faithful service, and since 1892 he has been rector at Dundas as stated. He was also at the time of his death an examining chaplain of the Diocese.

THE FARIBAULT Convocation met in St. Peter in the Church of the Holy Communion (the Rev. H. A. Chouinard, rector), Nov. 11 and 12. At 3 p. m. Bishop Edsall conducted a "Quiet Hour" which was greatly appreciated by the clergy. At evening prayer the Convocation sermon was delivered by the Rev. Prof. W. P. Ten Broeck on "The Holy Ghost the Comforter."

On Wednesday, after the celebration of the Holy Communion by the Rev. A. A. Butler, D.D., the Dean, the Convocation reports were read and a missionary conference held. The afternoon was given up to papers and discussions. The Rev. Wm. Mitchell read an able paper on "The Positive Elements of Skepticism," followed by an address by the Rev. Andrew D. Stowe on "The Council Journal of 1902, and its Suggestions for Parochial Problems."

A few questions from the Question Box were answered by the Bishop and clergy.

In the evening the topic was the "Necessity of Church Extension." The Rev. E. H. Earle spoke "For the Welfare of the Nation," and the Rev. F. D. Budlong "For the Salvation of the Parish."

The beautiful stone church at St. Peter was built by the late Rev. Edward Livermore, well known in Minnesota. The services were beautifully rendered by the vested choir. This was the largest Convocation ever held in this part of the Diocese.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
Convocation at Rolla.

THE SOUTHERN CONVOCATION met on the 11th inst. at Christ Church, Rolla. On Tuesday afternoon an office was said, after which there was a symposium on the American Church, her lineage, name, and mission, the speakers being the Rev. H. B. Smith, the Rev. T. A. Waterman, and the Rev. F. M. Weddell, rector. The evening preacher was the



REV. W. O. WATERS.

erected by Sydenham Melville in memory of Winniett Lockhart Melville, while the processional cross was given in memory of Mary Pauline Gillett and Nelson West Gillett, the gift of their brothers and sisters. Mrs. George N. Brady presented the hymn board in memory of Mary Pauline Gillett and the altar cross in memory of Thomas Penton was given by his widow and children.

In the evening of the same day Bishop Potter preached to a crowded congregation at St. Paul's Church.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Death of Rev. Edward Moyses—Convocation at St. Peter.

THE DEATH of the Rev. Edward Moyses, rector of the Church of the Holy Cross,

Rev. L. F. Potter, Rural Dean, who on the following morning was celebrant and delivered an address on Sanctification. At the afternoon conference, the office of Confirmation was considered by the Rev. F. M. Weddell; Holy Matrimony by the Rev. A. H. Brook; and Consecration of a Church by the Rev. W. A. Hatch, M.D. The evening preacher was the Rev. J. F. Milbank. Thursday morning's meditation was taken by the Rev. Dr. Hatch, and at the afternoon meeting the Rev. G. D. B. Miller spoke on Church extension in South Missouri; and the Rev. F. M. Weddell on The Use of Church Literature; while the feature of the evening was a sermon by the Bishop, after which a reception was held at the rectory, and on Friday morning the Convocation closed with Holy Communion and address by the Bishop. The next meeting will be held at Kirkwood.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Convocation at Falls City.

THE CONVOCATION of the Diocese of Nebraska held its annual session in St. Thomas' Church, Falls City, Tuesday to Friday, Nov. 4 to 7. Besides the Bishop Coadjutor of the Diocese, twenty of the clergy were present. At the opening service on Tuesday evening, the Bishop dedicated a handsome altar of oak recently placed in the church by the congregation, and also a marble font, presented by the boys of the choir.

Papers were read by the Rev. John Williams on "The Altar and the Table of the Lord"; the Rev. Canon Marsh on "Church Entertainments"; the Rev. Francis White on "The Best Method of Conducting a Sunday School"; the Rev. C. H. Young on "The Real Presence, the Teaching of the Prayer Book"; the Rev. Canon Eason on "Diocesan Missions"; and the Rev. B. Fitz on "Domestic and Foreign Missions"; while a paper by the Rev. J. A. Williams on "How to Prepare for a Mission," was read by the Rev. Francis White. All the papers were of such exceptionally high quality that it is impossible to single out any. In view however of the prevalence of entertainments as a means of raising money in country parishes, it was interesting to find that in the discussion on Canon Marsh's paper, all the speakers, with one exception, agreed in condemning these methods, and the exception only pleaded that they might be permissible in a parish burdened with heavy debt.

Two features of the Convocation were the general agreement of opinion and deep feeling of brotherhood among the clergy, and, secondly, the interest shown in the proceedings by the congregation of St. Thomas', evidenced by their presence both at the early Eucharists, and the papers, and the feeling in the parish is that if the Convocation helped the clergy, it has also helped the religious life of the congregation.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Clerical Changes—Colored Work—St. Mary's Hall—Notes.

AT THE INAUGURATION of Woodrow Wilson as President of Princeton University, the Bishop of New Jersey, as well as the Bishop of Washington, were among the invited guests. Both appeared on the stage in their episcopal robes, while the Bishop of Tennessee was in the company of educators in cap and gown. The entire ceremony was dignified, impressive, and well ordered.

A NUMBER of changes have been made in the clerical working force of the Diocese, in addition to those already noted in THE LIVING CHURCH. The Rev. S. H. Jobe was removed from Holy Trinity, South River, to the Church of the Holy Cross, Perth Amboy, while the Rev. F. B. Crozier has resigned

St. John's, Little Silver, and St. George's, Rumson Heights, to succeed Mr. Jobe at South River, with the additional cure of the Church of the Saviour, Cheesquake. The Rev. Azael Coates leaves Cheesquake to become curate at old St. Peter's, Philadelphia. The Rev. H. Page Dyer leaves St. Paul's, Elizabeth, to go to the Church of the Ascension, Philadelphia, and the Rev. H. H. P. Roche also goes to Philadelphia, taking the parish of the Transfiguration there and resigning St. James' Church, Long Branch. The Rev. E. Vicars Stevenson, late of St. Michael's Church, New York, will begin his duties as rector of Grace Church, Plainfield, Dec. 1; and the Rev. E. E. Brooks of Tyrone, Pa., has become assistant at St. Bernard's, Bernardsville, succeeding the Rev. P. M. Wood. The Rev. L. B. Howell, who has served faithfully for two years at the Associate Mission, has accepted a call to St. John's Church, Boonton, in the Diocese of Newark. The Rev. Harvey Officer, Jr., has been called to Princeton, where (under Dr. Baker of Trinity Church) he will have special care of work in the University, a large number of whose students attend the parish church there.

THE LOWER DIVISION of the Woman's Auxiliary met in St. Stephen's Church, Beverly, Oct. 29. There was a very large attendance, and most interesting addresses were made by the Rev. H. Wetmore of the Missionary District of Asheville, and the Rev. Archdeacon Russell of Lawrenceville, Va.

THE VESTRY of All Saints', Lakewood, will soon place in the church a costly memorial to the late rector, the Rev. D. L. Schwartz, who died over a year ago, very suddenly, after a faithful and fruitful pastorate in the parish.

ST. THOMAS' CHURCH, Glassboro, has been much improved, a new carpet and cushions having been purchased by the women of the guilds, while the interior has been renovated and beautified. The parish has been without a rector for some time, but the work has been carried on faithfully, and the Bishop at his

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recent visitation confirmed a class of six persons.

THE WORK among the colored people in the Diocese has been prospering greatly. The Rev. James N. Deaver of Atlantic City has been obliged to enlarge the accommodations for the chapel there. Three classes were presented for Confirmation in the past year. The church is entirely self-supporting, and its growth has exceeded all expectations.

St. Augustine's, Camden, in charge of the Rev. S. Decatur Phillips, is also prospering. The Hon. Mr. Powell, Minister to Hayti, has promised to pay half the debt on the new church, if the people raise the rest, and this has now been nearly accomplished.

ST. ANDREW'S CHURCH, Brunswick Ave., Trenton, has just been formally opened and blessed by the Bishop. The rectors of all the city churches were present and took part in the service, and the Rev. Wm. H. Neilson, D.D., former rector of St. Michael's Church, Trenton, made the address.

The church is the outgrowth of a work begun some years ago by the Rev. Milton A. Craft, rector of Grace Church, which was then itself a mission. At the request of a number of families on Brunswick Ave. and vicinity, he began services in a hall, and this chapel is the result. It is a neat structure of brick, well finished within, with chancel and tower and transepts. The latter can be separated from the church by glass doors and used as class rooms for the Sunday School. The lot, on which the building stands, was a gift.

The city of Trenton now has eight churches, one mission chapel, five rectories, and five parish houses, a wonderful growth since the division of the Diocese, 25 years ago, when there were but three churches and one rectory.

ST. MARY'S HALL, Burlington, has begun its 65th year with a larger number of pupils than at any time in the past ten years. When Bishop Doane opened this school for girls on the banks of the Delaware it was the only church school for girls in the country. Now there are scores of others, yet St. Mary's has kept up with the demands of the time, and its graduates are most loyal in its support. Every year "Founders' Day" is kept on May 27, the birthday of Bishop Doane.

A HANDSOME SOUVENIR of the 10th anniversary of the rectorship of the Rev. Charles E. Betticher at St. Stephen's Church, Beverly, has been issued, containing the anniversary sermon and a number of handsome halftone illustrations of the parish work. The anniversary was celebrated March 1, 1902.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

St. Martin's—Philadelphia Notes—Guild of Organists—Death of Rev. Dr. Miel.

ON ST. MARTIN'S DAY, Nov. 11, 1902, Bishop Whitaker consecrated the beautiful new sanctuary of the Church of St. Martin's-in-the-fields, Wissahickon Heights, Philadelphia (the Rev. Jacob Le Roy, rector). The sanctuary is spacious and magnificently built, after the design of Mr. Theophilus Chandler, architect, Philadelphia; and is of a sandstone of pinkish tint, found in Virginia. The columns which support the arches at its entrance, are of Indiana limestone, while the altar and reredos are of Caen stone. In the panels of the reredos are set a series of mosaic work. The floor is of Italian marble. Looking towards the nave, at the left of the altar, or epistle side, is a handsome canopied sedilia, and opposite, the Bishop's chair also canopied; these canopies being of Caen stone.

About forty of the diocesan clergy were present at the service, including the Deans

of the several Convocations. The Bishop Co-adjutor delivered an earnest and dignified address from St. Luke vii. 5, in which he alluded gracefully to the works of Mr. H. H.



SANCTUARY, ST. MARTIN'S-IN-THE-FIELDS,
PHILADELPHIA.

Houston, whose munificence had built the church, and in whose memory the sanctuary has now been added by his children. The offering was for diocesan missions.

An interesting and valued piece of furniture of the sanctuary is the credence table, which is of oak, grown black from age, and was given by the rector of St. Martin's-in-the-Fields, London, to the Rev. Dr. Theodore S. Rumney, rector of St. Peter's Church, Germantown, who, in turn, presented it to St. Martin's parish.

At the close of the service a collation was served to the clergy, during progress of which the Rev. Dr. Upjohn of St. Luke's, Germantown, referring to the occasion, offered a minute of congratulation which was unanimously adopted.

The view of the new sanctuary of St. Martin's-in-the-Fields, Wissahickon Heights, Philadelphia, is by courtesy of the Philadelphia *North American*.

ST. ELISABETH'S parish, Philadelphia (the Rev. Wm. McGarvey, rector), kept the pastoral day and octave, Nov. 5-12, in much the usual manner. Several early celebrations of the Holy Communion were had on the day itself, when the communicants of the parish, several hundred in number, renewed their baptismal vows in a body and dedicated themselves to the service of Christ for the new year, and made a corporate communion. At a later hour there was a choral Eucharist when Battman's Mass in C was sung for the first time; also an *Ave Maria*, from Mozart, the music being by the auxiliary choir of women.

On the Sunday in octave, Monk's Mass in G was sung, the *Kyrie* being from the *Missa de Angelis*, the introit, an *Ave Maria* from Bach's First Prelude, the Sequence being an *Ave Maria* by Millard. After solemn evensong, "Tour's *Magnificat*" and *Nunc Dimitiss* in F were sung, and a solemn *Te Deum* at the close of the sermon, as a special act of thanksgiving for God's blessings upon the parish during the year passed. The preachers during the festival were the Rev. Robt. H. Paine of Mt. Calvary Church, Baltimore, who also addressed the children; and the Rev. J. O. S. Huntington, O.H.C.

The "Campanile," or bell-tower, has been completed, but the chapel in same is not yet finished. Upon its completion, a description, with illustrations, will be given the readers of THE LIVING CHURCH.

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THE REV. HIBBERT H. P. ROCHE has resigned the rectorship of St. James' Church, Long Branch, N. J., to enter upon that of the Church of the Transfiguration, Philadelphia. The resignation is to take effect on Dec. 1st, 1902, at which time the clergyman will enter upon the duties of his new charge. The vestry at Long Branch, however, has requested him to continue the oversight of the parish as priest in charge until about Christmas. Mr. Roche succeeded the late Rev. Elliot D. Tompkins in the Long Branch parish in 1896. He had formerly been in charge of St. Luke's Church, Metuchen, N. J., for ten years. He is no stranger to Philadelphia, that city having been his home during the rectorship of his father, the late Rev. R. T. Roche, D.D., in old St. Paul's Church, 3d and Walnut Sts., up to 1872.

FOLLOWING the annual custom, the members of St. Clement's parish, Philadelphia (the Rev. G. H. Moffett, rector), will keep with appropriate services and social festivities, their patronal festival and its octave—St. Clement's day—Sunday, Nov. 23. On that day several early celebrations will give opportunity for a general communion; a solemn Eucharist, with procession, will follow at mid-day; and at night there will be Vespers of the Dedication, procession of guilds, and solemn *Te Deum*. The preacher at both services will be the Rev. H. R. Sargent, O.H.C. The offerings during the day are to be devoted to the parish endowment fund.

On Tuesday in the octave the parish tea is to occur; and while of a social nature, and primarily designed for the purpose of bringing members of the parish together, the opportunity is also embraced for making a statement of parish conditions and plans.

ON THURSDAY evening, Nov. 13th, occurred the fourth public service of the Pennsylvania Chapter, American Guild of Organists, which was held in St. Mark's Church, Philadelphia (the Rev. A. G. Mortimer, D.D., rector). The organ prelude, Alexander Guilmant's *Meditation* in F sharp, minor, was played by Mr. Walter Heaton, organist and choirmaster of the Memorial Church of the Holy Cross, Reading, Pa.; the voluntary, *Allegro vivo* in C, Hans Huber, was interpreted by Mr. Samuel P. Warren, Hon. President American Guild of Organists, New York; and the postlude, *Toccata et Fuga*, D minor (Book IV.), J. S. Bach, by Mr. Warren R. Hedden, of the Church of the Incarnation, New York. Mr. Minton Pyne, organist and choirmaster of St. Mark's, played the service, in his usual faultless manner.

The service was intoned by the Rev. Dr. Mortimer, chaplain, and the parish choir sang the music, which was Psalm xci, to plain song; the *Magnificat*, in B flat, Dr. Charles Villiers Stanford; after the third collect, Dr. Chas. Steggall's exquisite anthem, from Eccles. xii. 1-4, "Remember now thy Creator," was effectively sung; and preceding the address, came the anthem, "God is our hope and strength," from Psalm xlii, Dr. Maurice Greene (1695-1755). The Rev. G. Woolsey Hodge, rector Church of the Ascension, Philadelphia, gave a plain and helpful address upon the art of music, and the duty of organists and choirmasters, using as his text, Psalm cl. vv. 3-5.

While the offerings were being collected, which were devoted to the purposes of the Guild, the vast and reverent congregation joined heartily in singing the hymn, "With hymns of glad rejoicing" (tune, *Aurelia*), and the final anthem followed, "The wilderness," from Isaiah xxxv. 1, 2, 4, 6, 8, 9, 10. Dr. S. S. Wesley (1810-1876).

Such a service was a rare treat to people loving devout and churchly music, and was appreciated by a large and reverent congregation. The next service of the Guild will

The Living Church.

be held in St. Mary's Church, West Philadelphia, in February next.

THE REV. DR. CHARLES F. B. MIEL, aged 85 years, for thirty-two years rector of the French Church of St. Sauveur, Philadelphia, died Thursday, November 13th, at his home in Wayne. He is survived by a wife, three sons, and three daughters. Dr. Miel was born near Dijon, France, in 1818, and as a student at the seminary at Besançon he became a novice of the Society of Jesus. Going to Paris later, he became a sort of protégé of Père de Ravignan, the Lenten preacher of Notre Dame.

In Paris he associated with the most distinguished men of the day. At the funeral of Daniel O'Connell Dr. Miel represented the French Catholics.

Dr. Miel renounced the Roman Catholic faith in which he had been reared. He came to America in 1854 and entered the Protestant Episcopal Church. For a time he had been lecturer on French literature at Harvard as assistant to James Russell Lowell, and at another time was assistant instructor of the French language at the University of Pennsylvania.

In 1870, under Bishop Stevens, he organized in Philadelphia the little French Church of St. Sauveur, of which he continued rector until his death. He was the author of several books, notably *The New World*, an autobiography published three years ago and dedicated to his sons; *The Pope and Holy Scripture*, *The Pope and Primitive Church*, and others.

His funeral was held Monday, Nov. 17th, at 2 o'clock, at the Church of St. Sauveur. Bishop Whitaker officiated, assisted by the Rev. Dr. Bodine, of the Church of the Saviour; Rev. John R. Moses, of Wayne; and Rev. C. Florian Vurpillot, the deceased's assistant.

PITTSBURGH.

CORTLANDT WHITHEAD, D.D., Bishop.

Clerical Union—Uniontown—Woman's Auxiliary.

THE MONTHLY meeting of the Clerical Union took place on Monday, Nov. 10th, at the Hotel Henry, where, after luncheon, the Rev. E. M. Paddock of Allegheny read a paper on "The Religion of Israel from the Invasion to the Reformation."

ST. PETER'S CHURCH, Uniontown, was reopened after extensive alterations and improvements on Monday evening, Nov. 3d, with a service of benediction by the Bishop of the Diocese. Addresses were made by the Bishop, the Rev. L. F. Cole, Archdeacon of the Diocese, the Rev. J. R. Wightman, a former rector, and the Rev. T. S. Cartwright of New Haven.

THE TWENTY-SECOND ANNUAL meeting of the Pittsburgh Branch of the Woman's Auxiliary was held at Christ Church, Allegheny, on Tuesday, Nov. 4th. The Holy Communion was celebrated by the Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma, who delivered a devotional address in the place of the sermon. At the close of the service the Bishop of the Diocese made a short address, and was followed by missionary addresses by the Bishop of Oklahoma, the Rev. J. M. Morris of Brazil, and Miss Lulu Higgins of Cape Mount, Africa, interspersed with the singing of missionary hymns. The music for the morning session was furnished by the vested choir of boys and girls belonging to St. Augustine's (colored) mission, which finds a temporary home in the Sunday School room of Christ Church. Immediately after luncheon, which was furnished by the women of the congregation in the parish rooms, the business meeting took place. The roll call showed that there were representatives from Oil City, New Castle, Kittanning, Brownsville, Oakmont, Sewickley, Homestead, Graf-

頓, and the surrounding towns.

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ton, and Bellevue, besides those from the churches in Pittsburgh and Allegheny. \$1,000 was appropriated for joint work, to be divided among the following: Bishop Gray, So. Florida; Work in Brazil; Miss Thackera's Indian Work; Work in Mexico; School in Walla Walla; Foreign Insurance; Work in Alaska; Cape Mount, Africa; Work in Oklahoma; St. Augustine's School, Raleigh, N. C.; Industrial School, Cape Mount.

The annual report of the Society was read by the Rev. Mr. Meech, rector of the parish, and showed a grand total of contributions for the year, in money and boxes, of \$9,901.29.

Miss Sybil Carter made an address in behalf of the work of the Junior Auxiliary during the afternoon session.

The following officers were elected: President, Mrs. Ormsby Phillips; Vice-Presidents, Mrs. Cortlandt Whitehead, Mrs. C. W. Mackey, Mrs. J. H. B. Brooks, Mrs. A. W. Arundel, Mrs. D. B. Oliver, Mrs. Frank Steed, Miss Mary Reynolds, and Miss Elizabeth Wade; Corresponding Secretary, Mrs. Marcellin Adams; Recording Secretary, Mrs. Daniel Duroe; Treasurer, Mrs. Mary Childs; Librarian, Mrs. H. H. Doubleday; Directors of Junior Auxiliary, Mrs. Andrew Graydon and Mrs. Bundle of Sharon; Treasurer of United Offering, Miss J. Cuddy; Treasurer of Miss Carter's Salary, Miss Margaret Phillips.

In the evening a missionary mass meeting, under the auspices of the Auxiliary assembled in St. Peter's Church, Pittsburgh, when addresses were again made by Bishop Brooke, the Rev. Mr. Morris, and Miss Higgins. The music was furnished by the choir belonging to the parish. Offerings were received at both services in behalf of the treasury of the Auxiliary.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Gift to Mr. Webb.

THE REV. SAMUEL H. WEBB, rector *emeritus* of Christ Church, Providence, and for 35 years its rector, has been presented with a silver loving cup, made by the Gorham Company of Providence. Upon one of the panels is to be an etching of the original church building, another will show the present edifice, built in 1889, and the third will carry the inscription: "Presented to the Rev. Samuel H. Webb in Token of Affection and Esteem of the Parishioners and Friends of Christ Church Parish."

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Presbyterian Minister Confirmed—Two Deacons—Egmont Key.

MR. KING, for 25 years a Presbyterian clergyman, was recently confirmed, and the Bishop has appointed him lay reader at St. Peter's, Narcoossee.

DEACONESS HARRIET PARKHILL and Deaconess Mary Palmer, late of the Deaconess House, Philadelphia, have made their headquarters at Orlando, and are now doing active work under the direction of the Bishop.

ON EGMONT KEY is Fort Dade, the Army Post under command of Major Hills, a devoted Churchman. He invited Bishop Gray to visit the Post, and on Saturday, Oct. 18, met him in Tampa and took him in the Government boat to the Fort. On Sunday services were held in a temporary chapel which was nicely arranged. A large flag cut off one end of the hall for a robing room. The soldiers comprised the choir, the wife of the surgeon being organist. The Bishop read the entire morning prayer and preached on "The Faith." He baptized the Post Surgeon and confirmed him and his wife, and celebrated the Holy Communion. A number of

officers and soldiers, with their wives, came over from Mullet Key to attend the service. The Bishop appointed Maj. Hills lay reader.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Convocation at Hamilton.

THE FALL meeting of the Convocation of the Dayton Deanery opened in Trinity Church, Hamilton, on the evening of Tuesday, Nov. 11th, with a missionary service. Addresses were made by the Rev. Messrs. Brookman, McCabe, and Reade. A business session was held next morning, at which time reports were made by the missionaries. In every case the reports showed progress in the mission field. Several of the clergy were requested to try to open up work in towns situated near by. As a result, work will be commenced shortly in Tippecanoe, Miamisville, Laton, and South Charleston.

At the afternoon session a paper on "Exchange of Pulpits with Orthodox Ministers" was read by the Rev. I. T. Bagnall of Xenia. At the evening service the sermon was preached by the Rev. James H. Young of Troy. Thursday morning there was a celebration, followed by a business session, at which time was taken up the consideration of a new missionary canon. A committee was appointed to consider the subject with similar committees from the Columbus and Cincinnati Deaneries. An instructive paper followed on "The Rubrics of the Burial Office," by the Rev. C. E. Oswald of London.

At the afternoon session a paper on "Popular Religious Fads—the Relation of the Church Thereto," was read by the Rev. Abdiel Ramsey of Piqua.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
Death of Rev. Richard H. Jones.

THE *Southern Churchman* records the death of the Rev. Richard H. Jones, a retired clergyman living in Norfolk. He was born in Suffolk, Va., and was in his 76th year. He served as chaplain in the Confederate army, and was formerly in the Methodist ministry. He was ordained deacon by Bishop Atkinson of North Carolina in 1864, and was afterward advanced to the priesthood. His work in the ministry of the Church was spent in North Carolina, Delaware, and Virginia.

VIRGINIA.

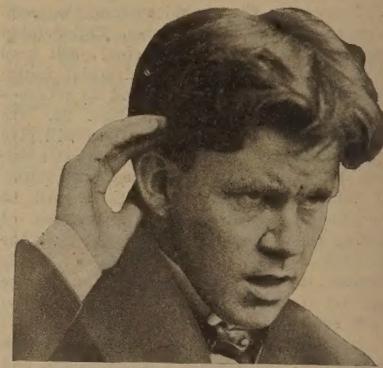
ROBT. A. GIBSON, D.D., Bishop.
Death of Rev. D. D. Smith.

THE REV. DUDLEY D. SMITH, a retired presbyter of the Diocese of Pennsylvania, sustained a serious accident on the afternoon of the 6th inst., in falling from the porch at his home near Charlottesville, by reason of the tilting of the bench on which he was sitting, which threw him to the ground. He died on the evening of the next day as a result of his injuries. Mr. Smith was born in Shelby County, Tennessee, and was for several years a missionary in China, having been ordained by the late Bishop Boone, Sr., as deacon in 1859 and as priest in 1860. He returned to this country from China in 1862, and was successively in charge of St. Philip's Chapel, Philadelphia, the Chapel of the Atonement, New York City; Christ Church, Christiana Hundred, Del.; and Emmanuel Church, Kensington, Philadelphia, holding the latter rectorship from 1890 until about a year ago, when he resigned and came to Virginia to pass his retiring years. His first wife was a daughter of the late Dr. Sparrow of the Virginia Theological Seminary, after whose death he married Miss Barclay of Philadelphia. He is survived by one child, the wife of Dr. Edgar Woods.

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WASHINGTON.

H. Y. SATTERLEE, D.D., LLD., Bishop.

Sunday School Institute—Brotherhood Services.

THE FIRST regular monthly meeting of the diocesan Sunday School Institute for the season, was held in the Epiphany parish house on the evening of Tuesday, Nov. 11th. There was a large attendance, and the Institute entered upon another year of work with renewed interest. The chair was occupied by the Rev. Dr. Harding, rector of St. Paul's, First Vice-President, who conducted the opening service. A Model Lesson was given by Miss Parkman, of the Chapel of the Good Shepherd, and the Book Review by the Rev. Dr. Harding. A paper on "Sunday School Finances" was read by Mr. Dent of St. Paul's Sunday School, in the course of which he urged that the children's offerings should be used for missionary purposes, and not for their own benefit in any way.

The Executive Committee of the Institute have adopted a programme for the meetings of the season now begun. All are to be held at the Church of the Epiphany, the most central and easily accessible for all the Sunday Schools. Every other month there will be a Model Lesson, taught by an experienced teacher to his or her own class, followed by a review of the book bearing upon Sunday School work. On the alternate evenings, there will be a paper read upon some pedagogical subject, and the Question Box will take the place of the book review. Finally, each evening there will be a paper upon one of the "practical problems" constantly perplexing the earnest Sunday School worker.

ST. PAUL'S CHAPTER of the Brotherhood of St. Andrew has arranged three meetings for men only to be held in the Church on Wednesday evenings during the coming season of Advent. The following are the speakers and subjects selected: December 3d, Dr. Schaeffer of St. Paul's Chapter, "How we Should Spend Our Sundays"; December 10th, Col. Cecil Clay of St. Andrew's Chapter, "The Church and Men"; December 17th, Mr. Mark Levy of Epiphany Chapter, "Am I My Brother's Keeper?"

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Parish House for Grand Rapids—Progress at Grand Haven.

SUBSCRIPTIONS amounting to \$25,000 have been received at St. Mark's Church, Grand Rapids (Rev. J. N. McCormick, rector), for the erection and furnishing of a parish house, and for some other needed expenses of the parish, as repairs on the church edifice and a tax for paving the street.

THE REV. J. H. DODSHON has accepted a call to be curate at St. Mark's Church, Grand Rapids (Rev. Dr. McCormick, rector), and commenced his duties there the Twenty-fourth Sunday after Trinity. A farewell reception was given him in Grand Haven by the parishioners he was leaving, at the home of Mrs. Dr. Walkley. The parish at Grand Haven is in a healthy condition. Eucharistic and vesper lights have been introduced; a magnificent brass processional cross was given last Easter as a memorial to Mr. Jens Olsen, a chorister and vestryman of St. John's; the roof has just been reshelched; several hundred dollars are in the bank for the purchasing of new pews, also \$150 for a new carpet. The services will be continued for the present by Mr. Walden S. Warden, who is also an efficient lay-reader.

CANADA.

Missionary Society—News of the Dioceses.

The Missionary Society.

THE FIRST meetings of the Missionary Society, newly organized at the recent General Synod, began Nov. 11th. The executive committee, consisting of the officers, two

bishops, two clergymen, and two laymen, met in Montreal on the 11th. The Board of Management held its first session in the Synod Hall, Montreal, on the 12th. Its members include all the bishops, the officers, and two clerical and two lay representatives from each Diocese. The first gathering was a thoroughly representative one, although it was of course impossible for the bishops and delegates from the Missionary Dioceses to be present at a time of year when winter cuts them off from the rest of the world. It would also be a great expense for the members from the far West to come to the meetings. Bishop Pinkham of Saskatchewan and Calgary, and Bishop Grisdale of Qu'Appelle, however, were present. Archbishop Bond was there, with the bishops from the Eastern Dioceses.

The morning and afternoon sessions, on the 12th, were occupied with the revision of the by-laws of the new Society, which are drawn up with the necessary alterations on the same lines as those of the old Domestic and Foreign Missionary Society. The Epiphany appeal for foreign Missions will contain much information about the work in Japan, China, Persia, South America, and other countries. A draft of the appeal was read by the Hon. S. H. Blake. Bishop Pinkham of Calgary and Bishop Grisdale of Qu'Appelle were appointed to draw up the Ascensiontide appeal for Domestic Missions. A missionary map of the Dominion is to be prepared for use in Canada.

At the evening session the plan of operations drafted by the General Secretary, the Rev. L. N. Tucker was discussed, as well as the relations between the new Society and the Woman's Auxiliary, and also the Canadian C. M. S. The final division of the apportionment of the \$75,000 needed for the work during the coming year was left to be decided at the next day's session.

MUSIC.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address communications—"MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

WE HAVE SEEN that the counter-tenor voice is highly esteemed by the majority of professional choirmasters, and that the occasional employment of the boy alto is the result of necessity rather than of preference. The statement of Dr. Roberts of Magdalen College, Oxford, that there are plenty of bass voices capable of falsetto development, points out the practical solution of the alto problem. Such voices should be more dil-

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igently sought for, and when found they should be more skilfully trained. We would then hear less about the dearth of altos, and fewer complaints about their singing.

Prejudice and false ideas regarding the counter-tenor are rampant, and to establish the *legitimacy* of the voice in the minds of Choir-trainers and their pupils, is of first importance. There are undoubtedly many men who hesitate to sing alto because they think it a "new-fangled" and "unheard of" undertaking. Not only willingness, but also anxiety to learn how to sing the part should be encouraged by establishing for the voice the status it deserves, and by recognizing the position it has held from time immemorial in the English and Continental choirs.

It has already been seen that the voice gained great popularity in Cathedral choirs about the time of the Restoration. Long before that, however, counter-tenors were employed in European choirs. During the Palestrina period, in the sixteenth century, the adult altos and trebles of the Sistine Chapel Choir became famous all over Europe for the excellence of their singing. These voices, some of which were imported from Spain, were the result of *vocal training*, and must not be confounded with the voices generally used for theatrical purposes throughout Europe in the seventeenth century, as exemplified by Senesino, Carestini, Pacchierotti, Farinelli, and other distinguished operatic singers.

The cultivation of the falsetto register was sanctioned by the old Italian masters, and carried to a very high degree of perfection. It is certain that the adult alto and soprano choristers of the Sistine Chapel were trained to blend the chest and falsetto tones, and to merge them without the slightest break, and without the least coarseness of timbre. This was true also in the case of tenors. The eminent vocal scientist, Madame Seiler, whose writings received the commendation of Helmholtz, tells us: "The Italian masters were proud of being able so to educate the falsetto register of a tenor voice that it was difficult to distinguish chest tones and falsetto tones from one another, even for an ear accustomed to observe the finest distinctions of sound. And this art is by no means so difficult as is supposed, and is not dependent on the natural strength of the first falsetto tones. When in the male organ there exists the power of bringing the edges of the vocal ligaments into vibratory motion, and when these tones at the beginning, compared with the chest tones of the same voice, are weak and thin, then they may, with skill and perseverance, be trained to quite similar fulness. Although men do not use the falsetto register in speaking, it is not yet proved to be impossible for the male voice to attain the same results as the female. When in the beginning the falsetto tones are sung always piano and very staccato, by long-continued, careful practice, with entirely the same physical treatment of both registers, a smooth and natural transition from one to the other is most easily obtained. Thus the falsetto tones gain more and more in fulness and strength, and sound far more agreeably than the forced-up chest tones of our tenorists, sung with swollen throats and blood-red faces."

Madame Seiler's statement that men do not use the falsetto register in speaking is true of the majority of men, but there are many exceptions to the rule. While some of the sixteenth century altos were undoubtedly light basses trained to use the cultivated falsetto, others possessed naturally high voices which had never undergone mutation. To this latter class belonged the Spanish choristers whose voices were thought so highly of during the time of the great Palestrina.

The truth of the matter is there are two distinct kinds of voices which are unaccountably neglected in all works on singing, and

which are generally misunderstood. They are the deep voices of women, and the very high voices of men. Many women are capable of singing tenor. They seldom have their voices trained, and in fact seldom sing at all, because they think their vocal tones unnaturally low, and "masculine." On the other hand there are many men who think their voices unnaturally high, and "feminine." Yet, scientifically speaking, there is nothing remarkable in either case. That unusually long and unusually short vocal ligaments occur in both sexes just as "naturally" as long ears and short noses, has never been disproved by any recognized vocal authority.

Hundreds of men's voices never undergo mutation, and women's voices of tenor and baritone range are not as rare as they are supposed to be. The fact that they are not, as a rule, cultivated for singing purposes, proves nothing whatever but the force of custom.

Adult male altos may be said to be of two classes—those who *converse* with the chest register and *sing* falsetto, and those who apparently have no chest register, and converse with exactly the same vocal quality of tone they use in singing. Voices of the latter type have either escaped mutation altogether, or else have undergone very slight change. It is unquestionably true that they are much more easily cultivated for alto singing than the former, which have as a rule a bad break between the two registers. In the case of the man who converses naturally in the alto range, there is practically no break to be considered. Such a person could very easily be trained to sing as a counter-tenor—in fact the best alto voices are those of the "natural" kind which have never "changed" at adolescence.

But such voices are not always to be found when wanted, and it is therefore necessary to follow the advice of Dr. Roberts, and train bassos of light quality to sing falsetto. The number of men possessing good falsetto voices, combined with chest voices of limited range, is much larger than is generally supposed. The chief trouble in training them is the blending of the registers. In very young men it is not always difficult to bridge the break. The *older* the singer, the greater the difficulty. Soft singing should be insisted upon from the beginning, and strict care taken to develop pure timbre, allowing power of tone to take care of itself. In well-trained altos the tones are mellow, full, and flute-like, without the shrillness and cutting quality of the untrained falsetto. The chief reason why good altos are scarce is that insufficient care is taken in vocal culture, many altos singing without any training at all, thereby bringing the voice into discredit, and subjecting it to undeserved censure.

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